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# The Highland Churchman

FEBRUARY, 1961



Official  
Publication  
of  
The Diocese  
of Western  
North Carolina





## THE BISHOP'S CORNER

The word "Lent" comes from an old English word which meant "Lengthen." The days were lengthening. It, in effect, means "spring," a time of New Life and growth. As we approach this Lent, let us make it a time of Life and Growth.

Too many see Lent as a time of denial with little that is positive added to one's life. To "give up" something because it is sinful is the activity of a Christian all the year. To give up something and replace it with another useless thing is of no value. Why do we discipline our appetites? Why do we discipline our lives? If we would follow the very name of the season, we would see that the answer must be "So that a new, richer life in Christ may be expressed."

But this sort of statement is too general. Let us be specific. If I would fast in the literal sense and limit my intake of food, certainly I should take that which I save and give it that others may have food. If this be your discipline don't fail to send an offering, your sacrifice, to the Presiding Bishop's Fund for World Relief or some other agency which tries to meet the needs of the hungry. This is growth.

If my discipline is to give up some time in my hectic life from wasteful activity, then I should use it for growth. Suppose during Lent the whole family gets up ten minutes earlier each morning so that there will be time for family prayer at the breakfast table. Suppose that during Lent you give up "escape reading" or TV watching so that a good book dealing with God and His relationship with man could be read. This would be growth.

The growth, the deepening, the new light and life of God in Man is the purpose of this season.

Lent means Spring, a time of more light, new life and growth. Yes, we should give up, fast and discipline ourselves so that God can give us more light, new life and spiritual growth.

### **The Highland Churchman**

P. O. Box 2154, Asheville, N. C.

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## *Clergy's Salaries Cut!*

Shocking? Yes! A sign of a backward step on the part of the Diocese? Yes! This becomes even more disturbing in light of the fact that all of the surrounding dioceses have a higher salary scale than does Western North Carolina. Yet this action was taken by the Executive Council at its January meeting. The Council was forced into it by necessity. Why?

Each year at the Annual Convention, the Diocese adopts two budgets for the following year. One, the Diocesan Maintenance Fund is to support the structure of the Diocese and the other, the Church Fund for all Diocesan work. Each parish and mission is then assessed to cover its proportionate share of the Diocesan Expense Fund and asked to pledge its fair quota of the Mission Fund. The assessment must be paid if a church is to remain in good standing and have a voice and vote at the Annual Convention. The quota, on the other hand, may be accepted or declined.

For this year, 1961, ten parishes and missions refused part or all of their quotas, leaving a gap of \$6,150 between the budget and the expected funds for the current year. Seventeen parishes and missions are in arrears for their 1960 quotas, the unpaid balance amounting to \$6,567.60.

The Council, after debating the importance of the various items covered in the mission budget, voted a straight five percent cut on all items, including the salaries of the mission clergy and the Diocesan Educator Missionary.

Where does the fault lie? With our clergy and laity alike — you and me. While we realize that every parish and mission has its peculiar problems and responsibilities, we can see no grounds for the bulk of our churches refusing a full quota. As individuals we know our first obligations as stewards of God's bounty is that portion we designate to God's work through His Church. No practicing Christian can justify giving to God the last dregs that happen to remain after one's personal needs and desires have been met. Nor can we see any justification for a parish or mission shrugging off its responsibility to the Church, of which the basic unit is the Diocese. This is even harder to accept when it is noted that many of those refusing their full quotas are, or have been, recipients of Diocesan financial assistance.

Our Mission clergy will not starve, nor will the Bishop and rectors of parishes who are voluntarily accepting the same reduction. However a five percent cut on a low income is severe. Let us hope that those parishes and missions which have not accepted their part in the Diocesan life will strive in the course of the year to better their present position. And may each parish and mission come to regard the quota, not as a maximum, but a minimum for the continuing work of the Diocese.

—C.A.Z.

# Camp Henry News



Even as the cold north wind howls and the snow falls, most of us are looking forward to and dreaming of those nice warm summer days that mean picnics, swimming, hiking, tennis, baseball and the many, many other activities that go with summer.

Looking forward to next summer and Camp Henry, your Diocesan Committee for Camp Henry is hard at work planning for our 1961 program that will include so many of these wonderful activities. Throughout the entire program will be the experience of living as a Christian family — coming to find and know God better as He joins these children and young people in all of their living together. Living the Good News is fun, challenging, and real adventure!

Before we look at our plans for next summer you may be interested in a report of our 1960 program: We had 149 campers from 31 churches in our Diocese plus 11 Baptists, 6 Methodists, and 5 Presbyterians, for a total of 161 campers, in four one-week sessions. Our staff included 21 women, 13 clergy and one (yes, only one) layman. And because of the generosity of individuals and churches in our Diocese we were able to give \$336.00 in scholarship.

From the above you can see that our pressing need was and *still is* dedicated lay men and women to help out with our programs — especially men. To completely staff our Camp Henry program in 1961 we will need fifteen (15) women and fifteen (15) men as counselors and five (5) women as nurses. So, if any of you lay men or women want to render a real service to your church and have a wonderful time doing it, here is your opportunity. Just write the Rev. Welch Tester, Box 616, Spruce Pine and he will send you all the particulars. Adult Advisers of local youth groups are especially urged to volunteer for work with the two E. Y. C. Conferences.

And now, back to our plans for 1961! Mr. Tester will return as Director of Camp Henry and a "host" of our own Diocese Clergy will be there to help out with the program. Among them will be several "new faces" — The Rev. Messrs. Finley Cooper of Trinity, Asheville; David Kirkpatrick of Bat Cave; Todd Ferneyhough of Boone; and the two Bill Edwards of Marion and Rutherfordton respectively. (Thank heavens the latter two won't be there for the same session!) We regret that the Rev. James Hindle will not be able to be with us next summer, but after a year in school in England he will need the vacation that he will be taking about then before return-

ing to our diocese. Those of you who have been to Kanuga know how fortunate we are to have "Foote" and Carolyn Goodman at Intheoaks. We're sure their contribution to Camp Henry will be indispensable.

And of course we are all looking forward to seeing our perennial "Old Faithfuls" again next summer: Pee Wee, Jean, Ernestine and so on down the line — not to mention Inez, who serves up those delicious meals, and our indispensable Charlene.

Here is the schedule we've worked out and we think you will like it because we've extended the E. Y. C. and Junior E. Y. C. Conferences to twelve, yes 12, full days. And you will note too that those in the 4th and 5th grades will have a choice of either of two sessions.

June 11-23—E. Y. C. Conference—9th grade and up.  
June 25-July 7—Jr. E. Y. C. Conference—7th and 8th grades.

July 9-15—3rd and 4th grades.

July 16-22—4th and 5th grades.

July 23-29—5th and 6th grades.

Early in March our Camp Henry brochures, containing an application blank, will be out and will be sent to every church and to everyone who attended Camp Henry last year. As you know we have to limit the number that attends each session of Camp Henry—so, get your application in as early as you can after you receive it.

*"Come on all you Camporees  
From all around the Diocese.  
Listen, your Church is calling,  
She's calling you to Camp Henry."*





# Time To Wake Up!

... A discussion of the bankruptcy

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NO ONE can argue successfully against the Church being essentially a missionary organization committed to continually bringing new people to Christ or for the Church having a missionary program of some kind. There may be differences concerning approaches, strategy and methods of how to reach more people, but that the church must be inherently, basically and aggressively missionary is a fact that no one would seriously debate.

This point is made very succinctly and clearly by such well known phrases as "The Church is the only organization that exists primarily for those outside her life." "The Church must share her faith with others or lose it," "New blood is necessary to keep a congregation from going stagnant." Our Lord's last command on earth was, "Go into all the world and preach and teach and baptize in my name." The whole concept of the mission of the church which a parish or a mission loses to its own detriment, is built on the idea that out-reach is the cutting edge, the new frontier of the church. When you add to this Baptism and Confirmation as the way we bring new people into the fellowship of Christ's flock, one can see that the Missionary Program is a major activity of the Church.

I have perhaps dwelt over-much on this as I feel certain that everyone is agreed. But I want to jog our memory and drive this point home as best I can to serve as a preface for the statement I wish to make now.

*The Missionary Program of Our Church In The Diocese is Bankrupt.*

As one looks at the over-all Diocesan picture, this is the largest single fact that hits you between the eyes and cries for attention. And, I believe, demands a major over-hauling. We know this from the parochial statistics in the Diocesan Journal. May I say here that though there are some churches doing better than others in their missionary endeavors, none is setting the world on fire. Let us take a look at the figures.

In 1959 we managed to produce 336 new members with 42 full-time clergy on the job, and 6,300 lay people who, at least theoretically, are committed to "work, to pray and to give for the Spread of Christ's Kingdom." In other words, it took 20 people a whole year to bring one person into the church and since 149 of the 336 were children, who probably didn't have much choice in the matter, we could about double the ratio making it 40 to 1.

Interpreted another way, the total receipts of the churches in 1959 amounted to \$635,326.85. If you divide this sum by 336 it cost \$1,861.00 to get a new member in and to have something going when he joined. If we take as applicable to us the national average of our church, that of losing one out of every two persons we confirm in 5 years time, and not by death or removal, this jumps the investment per new member who stays to \$3,722.00. If the new member comes up to the average giving of Episcopalians in this Diocese, which is approximately \$100.00 per year, it will take him 37 years to pay back the investment. There is no other sales organization in the world that could operate this way and stay in business. And this brings me to make a second point.

*We are not in business.* We are in a caretaking operation for a great institution that has been pre-empted of its missionary zeal and vision. Furthermore, the caretaking is done in the most conservative, penny-pinching "mend-the-fences," cautious, prudent, near-sighted way possible. A stranger in our midst would never guess we had hold of a revolution with instructions from its Founder to live a life of daring, self-denial and total commitment, not to pension plans, insurance coverage and rainy-day philosophy but to Him, Jesus Christ, who had no where to lay his head and promised no script for the journey. Lacking missionary vision and zeal, \$635,000.00 is a pretty extravagant way for the faithful to hold hands with each other. With very little new blood coming in, we are a closed circuit operation with the same people meeting with the same thoughts to discuss the same problems to perpetuate the same situations.

Unable to face the world outside, we have become pre-occupied with the world inside the church, thus avoiding having to face the bankruptcy of our missionary program. This usually has resulted in one of three things:

1. An intolerable society of self-congratulation that is fed by a never-ending comparison of our form of worship, erudition, knee-bumping and ceremonial pageantry with that of other Christian bodies.
2. An unexcited, washed-out group of camp-followers who tag along more out of habit than anything else, looking for a fresh piece of gossip to liven things up a bit. The church for this group is a reality only when they are on the church premises.



# f our missionary program

*By The Rev. James Y. Perry, Jr.*



3. A concerned group of people who sense something is wrong, want to do more in fulfilling the real mission of the church but for lack of leadership remain thoroughly frustrated with the house-keeping chores of church life.

And in this sickly self-consciousness and morbid preoccupation with the mechanics of church life, the church fixes its attention on lesser matters, which while they may not be exactly out of order, could hardly be classified as Kingdom business. Within the last year, I have seen a \$1,000.00 spent to raise the level of the top soil of a churchyard 2 inches; several thousand raised to care for the dead in a cemetery; applause for an auxiliary treasurer who after a great to-do, managed to save a \$1.00 a month bank charges; and a church whose total income for the month was \$56.47, yet manage to spend \$98.27 in that month on altar material and candles. To my knowledge there is only one church in the Diocese that has a budgeted item labeled for evangelism as out-reach to new people.

These are some of the fruits of a church preoccupied with its own life. There is precious little in the above that would have to do with the Gospel being preached to the poor and the multitude fed or the naked, clothed and the sick and imprisoned visited. In our present Church life there is not near enough concern to minister to the aches and shames of man's abuses to man or compassion for the whole human condition.

The bankruptcy of our missionary program has us in the hands of the receivers. The receivers are the obsolete machinery, conventional thoughts and growth-discouraging customs that govern our actions. The obsolete machinery is our whole system of Diocesan administration that is geared to giving clergy financial security and cushioning them against the facts of life; supporting indefinitely sub-marginal operations that have become crystalized in their failure: responding to appeals to start new work without adequate information as to the area's potential ("who can argue against building a Church?"): disproportionate amount of time spent on getting clergy and lay leaders to meet their Diocesan obligations, not leaving much time for advance programs, and no long range planning of any kind.

Growth-discouraging customs are filling up the back pews thereby forcing newcomers that visit our churches to the front for the inspection of all; making the 11 o'clock service somewhat of a fashion parade

that always makes the less fortunate feel uncomfortable; choirs usurping congregational participation by making anthems out of the chants; and the minister doing all the calling, representing the church for the laity in the community.

All of this is allowed to continue through the medium of conventional wisdom, which is essentially not a medium but a road-block to progress. Nor is it really wisdom as it flies in the face of the fact that the way we are now doing things is resulting in a pitiful yield. Conventional wisdom is based on acceptability, which is the way things have always been done. It can keep something afloat in the back-eddys of life but it has no chance of keeping its head above water in the fast currents of a changing world. To change the metaphor, the march of events is ruthless to the extent that it by-passes or walks right over that which cannot or will not adapt itself to changing times. Let me illustrate what I mean. In an affluent society that church which strives to operate on a shoestring economy and has persuaded itself that this is all that it can do, is no match psychologically, physically or spiritually for the dynamics of an expanding, growing society. In a selling culture, that church that has no program of evangelism, of selling people on the Faith, is not going to either grow or hold its own for long. In an age of racial conflict that church offers no programs of Christian social relations, will produce no witnesses to God's truth and love in a time of crisis. In a mobile society that church that does not go where the people are will remain empty. I cannot help but think of the number of early and mid-week communion services held in \$25,000 to \$100,000 buildings with 2 or 3 people present when the same service can be carried to the people. In a nuclear age, that church which through selective inattention does not deal with the terrors of nuclear war, possible measures to prevent it or the issues of world peace, is straining at gnats and neglecting the weightier matters of human destiny. We haven't even faced up to the fact that we have changed from an agrarian to an industrial society and the attendant needs to form policy and approach to this very important social phenomenon.

To those who revere the past out of all proportion to its worth, they need to be reminded that the past is a brisk wall when placed before the future. The past way of operating does not work. This we know for a certainty. New ways present us with a gamble, a risk, a leap of faith. I prefer to gamble, what about you?

# C & E Newsletter

DEPARTMENT OF CHRISTIAN EDUCATION, DIOCESE OF WESTERN NORTH CAROLINA

Indiscriminately asking people to teach in the Church School is not a good practice. Teachers should be carefully chosen for this all-important job of "communicating" God's love and redemption to children. If we believe that God works through persons as well as through books, history, etc., then it is imperative that we carefully choose the teachers in our Church Schools. When we have chosen them, it is important that we educate them and give them all the help possible that they themselves may grow in their own faith. For what we are teaching is not merely facts, but we are sharing a Person, an experience, our own faith. So it is imperative that we help teachers to grow in that which can come to mean life for them. When this happens, they will not be able to help but share it!

At a Meeting of the Diocesan Department of Christian Education on January 16, a member of the Department, Dr. Creighton Sossamon, Professor of History, Western Carolina College, Cullowhee spoke on "Religion and Higher Education." His talk was a challenge to the Church to look to the College Campus, and be fully aware that it is a much neglected mission field in our Church. In our own Diocese college people are hungry for the Church, and to the zestful, adventurous, inquiring mind of youth, the Episcopal Church has a special ministry. Our church is able to hold her head up to all science and history. We have something real to offer to these young people, and the needs are tremendous. The ministry to college students in Cullowhee is growing, and the potential for the Church there inestimable. Dr. Sossamon with the Canterbury Club on the campus, the recent opening of St. David's there, ministered to by The Rev. Robert Johnson, have financial needs that this Diocese must recognize. The same is also true of the ministry to college students at Boone. Here the Church has a full time resident priest. But here the need for help is desperate. There is no place for the priest and his family to live! Their present home has been sold from under them, and the Church is faced with finding them a home but quick!

We of the Department of Christian Education commend these two areas and the other college areas in the Diocese to your prayers and your action.

*College Work Areas:* Lenoir-Rhyne, Brevard College at Brevard, Mars Hill at Mars Hill, Appalachian at Boone, Western Carolina at Cullowhee, Asheville-Biltmore in Asheville.

## MISSION STUDY AND YOU!

At the direction of the National Council this year's Missionary Offering has been designated to help expand the Church's program and facilities in (1) the Missionary District of Mexico and in (2) the domestic Missionary Districts of Nevada and San Joaquin. By this time everyone is making plans (or has already made them!) for studying these areas of the Church's work either in Lent or in some other season. Many

churches have already used the Missionary Season of Epiphany for this study. The book "Mission In Mexico" is for use in planning an overall church study program, and contains specific stories, etc., for use with Primary and Junior children. It lists adequate resources and materials for added interest and color.

There is a filmstrip "Down Mexico Way," and another, "Giving is Growing," on Christian stewardship. One of the themes of this mission study is stewardship, and it is something we Episcopalians don't as a rule give very much attention to — especially regarding our children. There is *no age too young* to be taught the real meaning of being a good steward. (Both of these filmstrips may be borrowed from Trinity, Asheville. Just give alternate dates please!) An excellent film may be rented from the Audio-Visual Film Library, 281 Park Avenue South, N. Y. 10. This is excellent for total parish showing, and runs for 26 minutes. *Try Working Out A Total Church Study Program* — adults too! There are excellent suggestions for doing this in "Mission in Mexico." Start planning *Now!*

The children in the picture at Trinity, Asheville, are entering the *Creative Art Contest* in connection with the Mission Study. Rules and entry blanks may be had free from National Council, 281 Park Avenue (that address again!). All young people six and over are eligible. winners will see their pictures reproduced in all the church magazines, on a church bulletin cover (and of course if your church has a winner, you'd want to use them one Sunday!). Winning pictures will also be incorporated into a set of colored slides by the National Church.





# News

## Around The Diocese

### Features:

Jackie Finley Cooper and David Willis Kirkpatrick, who have been ordained to the priesthood. Mr. Cooper was ordained at Trinity Church on December 18th. and Mr. Kirkpatrick at the Church of Transfiguration, Bat Cave, on December 10th.

... The \$100 cut in the 1960 car replacement allotment for missions clergy, which was approved at the January meeting of the Executive Council. The reason: insufficient funds.

... All Souls Church, Asheville, which gave \$1,000 over and above its 1960 quota in the light of the present Diocesan financial emergency. All Souls was already oversubscribed for the 1960 quota.

... All vestries in the Diocese, which have been requested by the Executive Council to consider including the Presiding Bishop's Fund for World Relief in their budgets.

... Mr. V. Jordan Brown and Mr. James Y. Perry, Sr., who were the enthusiastic delegates to the Philadelphia conferences dealing the "The Anglican Mission. Sixth Decade. Twentieth Century." The conference was set up to define and examine major missionary issues currently facing our communion.

... The \$3,647.47, which was collected at the Fall Ingathering of the United Thank Offering. Walter Carroll of Gastonia was in charge.

... St. Louis, which is the site the annual meeting of the Departments of Christian Education of our National Church and the National Council of Churches. Three delegates from our Diocese are attending the week-long conference, which is investigating new trends in education and the underlying philosophies of the Christian Education programs. Some 3,000 persons are present at the event which ends February 17th.

... The forty-six churches, who contributed \$1,637.32 at the All Saints Day Diocesan offering, headed by Mrs. Richard Jennings of Cashiers. The Parish at St. John's, Haw Creek, Asheville, is the grateful recipient of this sum, which will be used for its new recovery.

... The clergy of the Lenoir Deanery, who had an intensive dose of the new emphasis of the National Department of Christian Education. A day in January was devoted to the teacher Consultation Program presented by the Rev. Messrs. Kyle Boeger and James Y. Perry, Jr.

... Evangelism, or the lack of it, which continues to be an area of concern in the Episcopal Church. However, the Diocese of Western North Carolina is making great strides. In January six men were trained in holding preaching missions, which could, in the layman's language, be termed revivals. These men had already been signed up for specific engagements and the host rectors of the various missions were in on the training program.

## Heavenly Strains

If you hear heavenly strains emanating from Inthe-Oaks on Saturday, February 18th, be not perturbed. The annual music conference of the Diocese is underway. Mrs. Richard Ford and Clare Hardenstine, both of Asheville, organists and choir directors for Trinity and All Souls churches, respectively, will be studying all phases of Church Music with any interested organists, choir directors, choir members and clergy.

The emphasis this year will be on music for the Holy Communion, with special attention being given to the problems confronting the smaller parishes and missions. The conferences will open at 10 A.M. and close at 4:30 P.M., with luncheon served at a cost of \$1.25. There is no other charge for the affair.

### THOSE WHO REJECTED US IN 1961

(Did not accept full 1961 quotas)

Asheville, St. George's	Less	\$1,263.00
St. Matthias	Less	606.00
Black Mountain, St. James'	Less	744.00
Canton, St. Andrew's	Less	1,764.00
Hayesville, Good Shepherd	Less	66.00
Linville, All Saints'	Less	48.00
Little Switzerland, Resurrection	Less	48.00
Marion, St. John's	Less	1,116.00
Murphy, St. Barnabas'	Less	62.00
Messiah	Less	428.00

TOTAL \$ 6,150.00

### THOSE WHO WERE MORE GENEROUS IN 1960

(Oversubscribed 1960 Quotas)

Asheville, All Souls	\$	333.00
Trinity	\$	1,528.10
Cartoogechaye, St. John's		150.00
Gastonia, St. Mark's		105.00
Newton, Epiphany		1.00
Spruce Pine, Trinity		75.00

### THOSE WHO FAILED US IN 1960

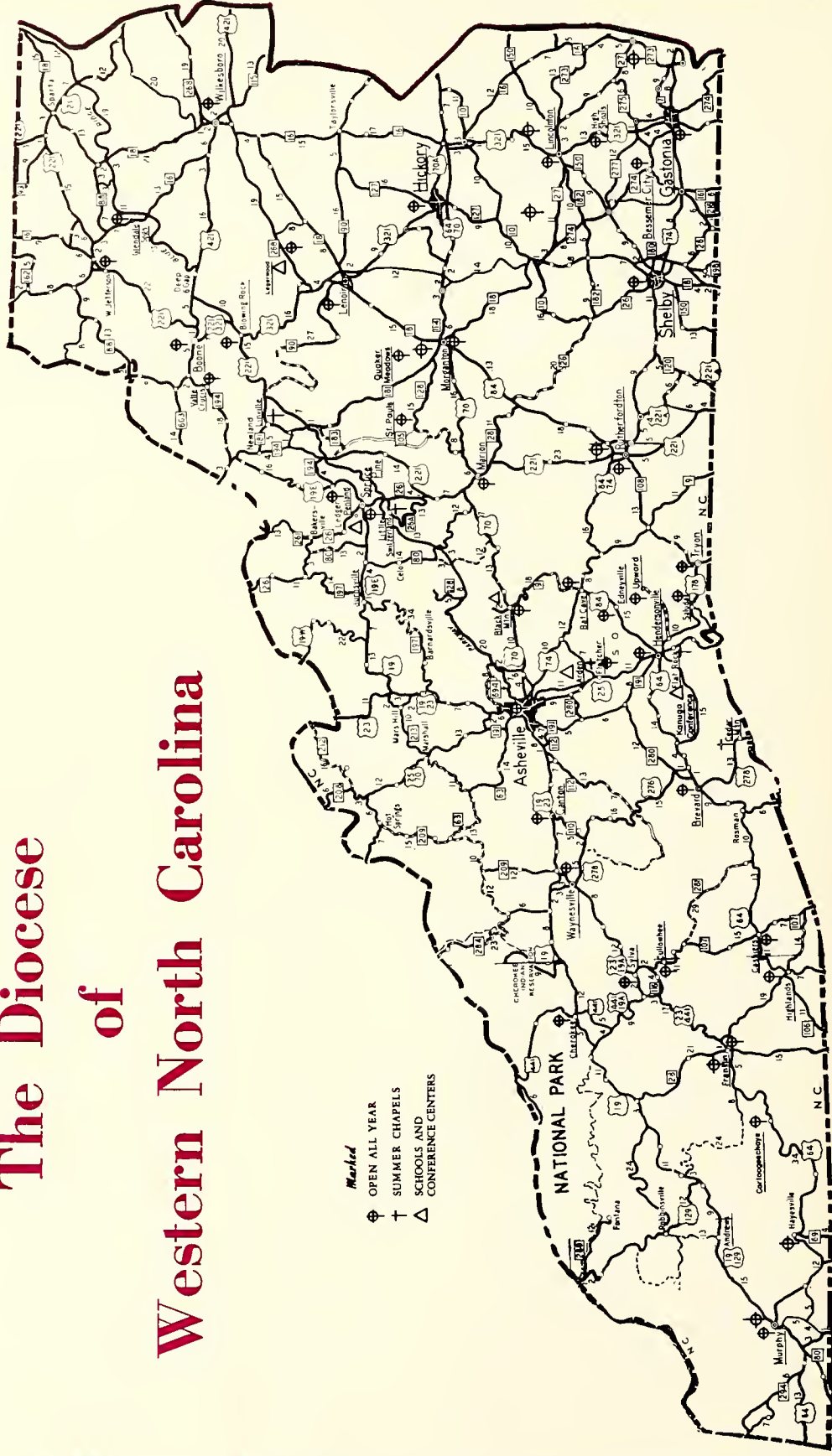
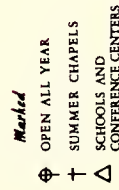
(In arrears on quota payments for 1960, as of January 11, 1961)

Asheville, St. George's	\$	745.00
St. Mary's		940.00
St. Matthias'		1,056.00
Redeemer		50.00
Bessemer City, St. Andrew's		396.00
Black Mountain, St. James'		1,058.00
Boone, St. Luke's		276.00
Canton, St. Andrew's		76.00
Cherokee, St. Francis'		144.00
Edneyville, St. Paul's		221.00
Hayesville, Good Shepherd		36.00
Little Switzerland, Resurrection		48.00
Lincolnton, St. Cyprian's		620.00
Linville, All Saints'		348.00
Murphy, St. Barnabas'		60.00
Messiah		384.00
Woodside, Our Saviour		109.00

TOTAL \$ 6,567.00



# The Diocese of Western North Carolina





# The Highland Churchman

MARCH, 1961

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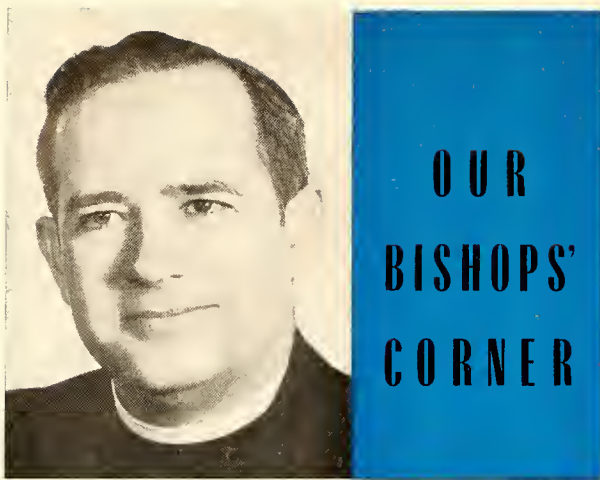


**"The Sparks That Kindled"**

(See page 2)

Official  
Publication  
of  
The Diocese  
of Western  
North Carolina





## Easter Message

The Rt. Rev. Arthur Lichtenberger

Presiding Bishop

"I, a stranger and afraid in a world I never made." How accurately that expressed the mind of modern man. This is the sickness of our time: a sense of meaningless and futility, of fear and hopelessness. As one man wrote when he learned suddenly that his life was threatened by a serious disease, "I found myself at the margin of existence; I looked back at my life and found it singularly meaningless; I looked ahead and was seized with fear."

What does Christianity have to say to this? More specifically, what is it that we hear in Church on Easter Day? Very surprising words when you come to think of it for people living in this world of tribulation and perplexity: words of joy and certainty. The word of Easter is not simply the promise of a life that will be given us beyond the grave, but the assurance that new life is at hand now, new life that death cannot destroy.

Easter is the celebration of a victory won; God's victory which is ours in Christ, the present Living Lord. This is the victory we inherit, this is the gift of God to us in Christ. When we accept this gift, then we are no longer strangers and afraid in this world. We are at home here, for this is God's world. This is what it means to be risen with Christ now!

We are nearing the end of Lent as you receive this issue of *The Highland Churchman*. You have placed yourself under certain discipline that you may the more fully fulfill God's purpose for you.

In a few more weeks you will come to Holy Week with its emphasis upon "those mighty acts whereby Thou has given unto us life and immortality." (Collect of Wednesday before Easter) I would call your attention to the Cross of Good Friday. Here in this dramatic confrontation you have God and man striving for the mastery of the world. God in Christ Jesus came into the world to proclaim His Kingdom. Man in this world refused his leadership—His Kingdom, and determined to maintain the world as the domain of man.

On man's side was rejection of God, with insistence on racial superiority, nationalism, religiosity in maintaining tradition, righteous superiority in obedience to the law; a desire on the part of Pilate to maintain peace at all costs; a desire on the part of Judas Iscariot to create a crisis in which Jesus would have to act with all His Power; the obedience of the Roman soldier to do his duty to a lesser authority than God; the ignorance and indifference of a crowd that was easily swayed. All of this on man's side combined and pushed God in Christ out of human life.

On God's side there was an unrequited yearning. He wept as he looked upon Jerusalem that killed the prophets and would destroy Him. He was derided, beaten, and sentenced to die and He still yearned for them. He prayed "Father forgive them for they know not what they do." He forgave, accepting them even in their ignorance and self-will. There was in God love and forgiveness, that went even through death, which would not be blotted out. There was no rejection on the part of man that could bring rejection on the part of God.

Too many of us see the Crucifixion only as an historical incident. It was that. It was more. In the Crucifixion you see the Eternal Nature of God. In the Crucifixion you see the eternal sin of man. This Cross is not only two thousand years ago. It is in your life and my life, our society, our world. Man still rejects God in Christ, trying to maintain his own rule. The Crucifixion is current. But thanks be to God. In this historical incident, we see the portrayal of the Eternal Love and Forgiveness of God.

### The Sparks That Kindled (See Cover)

In late January, leaders of Grace Episcopal Church in Morganton set fire to the final notes on a \$95,000 parish house expansion project.

Holding the kindling sparks were, left to right: Hal M. Walton, W. A. Leslie, The Rev. John W. Carter, rector, looking on, Mrs. W. A. Kirksey and J. Grayson Brothers (who are partially hidden) and Hugh E. Bigham.

The note burning ceremony made the church debt-free in one-half the scheduled time. Retired were a \$35,000 loan from a local bank and a \$20,000 loan obtained five years ago from the American Church Building Fund. The event took place toward the close of the church's annual meeting, which was held in the form of a family night supper.

"This is a day of rejoicing," said Mr. Carter, rector, and truly the whole Diocese joins in congratulation and admiration for a goal so ably achieved.

### The Highland Churchman

P. O. Box 2154, Asheville, N. C.

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# CSR *What is it?*

In this era of bureaucracy and jargon, the multiplicity of initials can be confusing, in spite of the theory that initials are used to save time.

Even the church is not immune to this malady, as evidenced by CSR. Behind these initials stands the Department of Christian Social Relations, which covers

a Christian in practically every phase of his relationships outside himself.

The following illustrate simply a few of the facets of this department, which is headed by The Rev. Charles R. Allen, St. Mark's Church, Gastonia, N. C.:

## MIGRANT WORKERS

The Women's Division of the Hendersonville Deanery has recently requested the Henderson County Health Department to insure that migrant camps in that area be provided with proper sanitation, that communicable diseases be properly treated and controlled, and that facilities for adequate spiritual activities be made available to the workers. The sub-standard living conditions provided for migrant workers in the area has produced active cases of tuberculosis which is a threat to the entire community.

The Executive Council approved this resolution and requested the Henderson County Health Department to report about any action which it has taken. This condition is truly a matter of Christian concern and action is anxiously awaited.

## RACE RELATIONS

Following the recommendation of the Department of Christian Social Relations, the Executive Council unanimously adopted the following motion:

"We remind all parishes and missions in the Diocese of the action of the General Convention of 1960 condemning racial discrimination and request that the Executive Council recommend to all our congregations that no persons be excluded from, or be made unwelcome at, church services or functions because of their race."

## JOB OPPORTUNITIES

In the field of social service our church offers college graduates a unique chance to use their skills and interests in a variety of jobs. The Episcopal Church maintains 300 social agencies, institutions, and services at home and overseas. There are Hospitals, Homes for Children and the Aging, Child Placement Agencies, Centers for the Handicapped, Counselling Services, Work in Courts and Penal Institutions, and so on. In addition, there are opportunities for people trained in every field of medical work; not only doctors and nurses but also technicians, therapists, dieticians, and chemists. Those interested in any of these fields may get further information from the Department of Christian Social Relations of our Diocese, or from The National Church's Department of Christian Social Relations at 231 Park Ave., S., New York 10, New York.

## HAVE YOU HEARD?

The Public Affairs Committee, a 25 year old, non-partisan, non-profit organization has a number of pamphlets available on matters of Social Problems, Family Life, Health and Science, and Inter-group Relations. Over 30 million of these pamphlets have been distributed in the last 25 years. The cost of the pamphlets run, from 25¢ to 20¢ each depending on the number ordered. Titles have to do with education, children's growth and development, problems of teenagers, parental relationship, health and so on. A full list of available pamphlets may be had from "Public Affairs Publications", 22 E. 39th Street, New York 16, New York.

## COUNCIL OF SOUTHERN MOUNTAINS

Our Diocese became a member of the Council of Southern Mountains, Berea, Kentucky, last fall, and was represented at the 49th annual convention held in February at Gatlinburg, Tennessee. The convention theme was "Getting The Most Out of Life In The Mountains."

The Council is concerned about health care, education, library materials, folk interest, etc., among the peoples of the Appalachian Mountain region. The underdeveloped area of the region should be of primary interest to church people and anyone seeking further information is asked to write to The Rev. Rufus Morgan, S.T.D., St. John's Episcopal Church, Cartoogechaye, N. C.

## CLOTHES

Needy people overseas—orphans, widows, refugees, the homeless, displaced and unwanted, desperately need used clothing. Has your congregation responded to this need? If there is clothing in your closets, especially men's trousers, suits and work clothing, teenagers' clothing, children's garments and infants' wear, women's clothing—all of it is needed overseas.

The only things that cannot be used are hats, neckties, bathing suits, formal wear, pillows, mattresses, or shoes with open toes or high heels.

Last year congregations in our Diocese contributed about a ton and a half of clothing for overseas relief. If your Church has not participated in this humanitarian and Christian undertaking, plan to do so now. Check with your clergyman or the head of the Women of the Church.

# A Look To The Future

*A Sequel to "Time to Wake Up", which appeared in Last Month's issue.*

*The Rt. Rev. M. George Henry*

It is easy to describe; much more difficult to prescribe. Self-criticism and inventory-taking are very necessary exercises but should always issue forth into constructive suggestions for future action and policy. It is the intent of this article to take the evaluation of the diocese in last month's *Highland Churchman* by Mr. Perry and discuss in detail some definite steps that we might well take to remove some of the road blocks to the advancement of our work in Western North Carolina.

**All schemes and plans are doomed to fail as long as they remain in the hands of men and women who have experienced no inner growth.** There must be an inner change before there is an outer change. What we in the Diocese need more than anything else is a program of conversion. Christian Faith, if it is anything, is a life-changing force. In the Christian pilgrimage we never reach a point of satisfaction or a sense of completion because we live under the ultimates of Almighty God. We must through his grace and power, be hard at work to "do all such good things he has prepared for us to walk in." If we are stalled on the Diocesan front of church extension and communicant growth, it means that inwardly we are stalled and blocking the power of God to express himself through us in the world. And this unclogging of our lives, so that they might become clear channels through which God can work, can come only as the individual in the secrets of his heart and soul, opens his life to God, dying daily to self so that he might live in Christ. Perhaps in the lives of many it has been too long since a rededication and commitment to Christ has taken place. Something was started in our baptism and confirmation, but what has happened to it in the intervening years? One is reminded here of the prayer at confirmation when we asked God that this person "may continue thine for ever; and daily increase in Thy Holy Spirit *more and more* . . . ." The question is: Has this wonderful beginning been lost in the technical shuffle of everyday church life, in the pressures and demands of daily living, and in the forgetfulness on our part to nourish the faith in prayer and study? What do we as individuals really mean when we, through the priest at the Holy Communion, say, "and here we offer and present unto Thee, O Lord, our selves, our souls and bodies, to be a reasonable holy and living sacrifice unto Thee." This is a rededication of the whole self . . . but are we honest?

**As we examine ourselves, let us examine our congregation. Why are we here in our own community?** Certainly not to be a religious select club, but to be a channel of God's light in our time and place. To overcome some of our problems, I would make a suggestion. Select from concerned Christians

a Committee on Evangelism. This committee should plan for at least one preaching mission a year. The preparation for the mission should involve every member of the congregation in inviting someone (or ones) to the services. This committee should set a goal of not less than 10% of the congregation communicant strength as the number of persons to be brought to the bishop for confirmation each year. Get the whole congregation involved in building and training the confirmation class.

As a suggestion to make all of us more conscious of our part in the outreach of God for all men, I, your Bishop, authorize for use in every congregation of the Diocese the use of the following just before the recessional hymn at all services: **"I, John Doe, am the church of which Jesus Christ is the Head. By the Grace of God I have been called to be a witness for Christ in the World."**

In connection with a revitalizing of every congregation, a self-analysis and plan for the future should be undertaken. Do you know if your congregation is growing as fast as your community? Do you know what part of your church contribution is used for furthering the church beyond your boundaries? Every congregation should set a goal, not an easily attained goal, but one that you feel would be Christ's goal. This goal should include baptisms, confirmations, communicant strength, Church School, activities, etc. Put this goal down in black and white.

**Why is your congregation in your community? Is it fulfilling that purpose? Our Lord's command was, "Go ye into all the world."** Until it is "all" we are not fulfilling His purpose and command. Post this goal for one year and for five years. Keep the goal before every member of the church. Our individual lives and that of our congregation have been hampered by our "low vision." I am no more a natural man. In baptism I was "made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven." Yet I walk through life as a natural man. My congregation has become a religious club, when actually God has chosen this congregation to be His right arm for the extension of His Kingdom.

Where there is no vision the people die. When there is no vision the congregation dies. Where there is the vision of "God in Christ reconciling the world unto Himself," there the Kingdom of God comes.

## QUOTA REPORT

**St. John's, Marion, has accepted its 1961 quota  
St. Mary's, Asheville, has paid its 1960 quota**



# A Fellowship of Many Nations

by James Hindle, Priest-in-charge St. Andrew's,  
Mount Holly, now on a year's leave in England.

*"Almighty God, our heavenly Father, who hast assembled at this College of St. Augustine, a fellowship of many nations . . ."*

**S**O begins the Collect for this Central College of the Anglican Communion. Its meaning is nowhere more apparent than in the chapel itself, the focal point of our whole life together. Take, for instance. Friday morning, January 13th. The officiant at Morning Prayer was an Australian, and the lessons were read by an Arab priest from Haifa, Israel. For the Eucharist that morning, the American Prayer Book was used, as the celebrant was from Western North Carolina. His assistant was Japanese; and the acolyte an English-candidate for Holy Orders — a retired lawyer who has spent most of his life in Sarowak, Borneo. (And not until afterward did it occur to me that, among all the rest at the altar rail that morning, were a bishop and an archbishop! Our former head of the College had just been consecrated Bishop of Singapore and Malaya; and new on the faculty this term is the retired Archbishop of Quebec.)

So it goes at St. Augustine's College, Canterbury, here in the mother-city of the worldwide Anglican Communion. We are surrounded with historic memories, as the buildings incorporate parts of the ancient monastery built here by Augustine himself more than thirteen centuries ago. Long a center of learning and a source of missionary activity, it was a natural location for the founding of a Church of England Missionary College, in 1848. This era of St. Augustine's life came to an abrupt end with the cruel bombings of 1942. But by that time eight hundred of her sons had gone out to the far corners of the earth, teaching the Faith and building the Church.



*The author talking with other priests at St. Augustine's College: Kumud Biswas, Barrackpore, India; Abraham Awosan, Nigeria; and Samuel Higuchi, Kyoto, Japan.*



*St. Augustine's, Canterbury, The Central College of the Anglican Communion.*

Today we, as it were the descendants of those men, have come back again to Canterbury. For at the call of the 1948 Lambeth Conference St. Augustine's once more re-opened, this time to serve the "The Central College of the Anglican Communion." Now clergy from all parts of the Church gather here for "further study in subjects relating to the evangelism of the world, and to the growth and welfare of the life of the Church."

How often have we in Western North Carolina heard our Bishop say to newly confirmed Churchmen something like this: "You are not just members of *this* parish; and not just members of the nationwide Episcopal Church; no, you are part of a worldwide family numbering over 40 million souls!" Here in the shadow of magnificent Canterbury Cathedral (whose "newest addition" was completed two years after Columbus' voyage to America!), Bishop Henry's words have indeed come alive for me. There are 42 students here, which means that each one represents approximately one million communicants of our Church, people of many races and nations and tongues.

Indeed, we are *your* representatives. And in this stimulating atmosphere we live together, work together, talk together; but above all else, we worship together. And the words of the prayer with which this article began express our most ardent hope:

*" . . . enrich us with Thy Holy Spirit day by day, so that, together here and apart hereafter, we may reflect into the hearts of men the strength, the truth, and the love of Thy Son, our Lord, Jesus."*



# Want To Know More About Your Faith?

Apparently some one hundred and forty people did, for they attended the School of Religion which was held at Trinity Episcopal Church by the Asheville Deanery in late January. There was a real feeling of excitement which grew during the five evening sessions, despite the fact that the last session was snowed out and had to be held at a later date. Those attending seemed to enjoy the personal and contemporary approach to Christian problems, rather than the academic and theological. These comments were offered by the Dean of the Asheville Deanery, The Rev. C. A. Zabriskie.

This enthusiasm is further reflected in the reactions of some of those who attended. Each person chose the course which he would take and was asked to remain in that course during the entire period. Bishop Henry opened the school each evening with talks to all on "What Do We Believe? In these opening sessions, it is my intention to present informally certain basic Doctrines of Christianity and relate them to the questions of what it is that shapes our lives and gives motivation for our actions and attitudes." Mrs. Kenneth Lee of Trinity, Asheville, said that he did just what he set out to do, and that she found the Bishop's opening remarks extremely valuable and interesting.

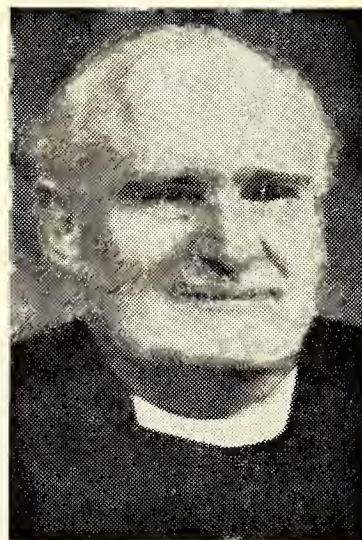
The Rev. Paul Chaplin taught sessions on the "Christian and the Devotional Life," dealing with the premise that the whole life of the Christian is a priori, a devotional life, including both corporate and private workshop, and the fruits of the Spirit derived therefrom in the Christian's relation to both God and man. Mrs. R. B. Bole of All Souls was so interested in the presentation that she would like to have a continuation of the same discussion. Mrs. Bole observed that Father Chaplain had opened up an entirely new channel of thought for her in presenting the comparison of the church structure to life on earth and life hereafter. She has been following up this presentation with more study and reading.

"Christian Personality and Psychology" was led by The Rev. John W. Tuton, emphasizing "How we develop as persons and how certain psychological understanding may add to the creation of Christian personality." . . . Mrs. Frank Parker of Trinity was extremely pleased with the course and would like to attend further sessions. She said, "I think it provided a desirable opportunity to learn about specific phases of our religion, our neighbors and ourselves — particularly the emphasis of psychology as applied to religion. The talks, questions and discussion presented a valuable aid for mental and spiritual growth of the

laymen." Mrs. Parker particularly enjoyed the discussion groups which followed the opening remarks each evening.

A "Lay Readers' Course" was conducted by Bishop Henry, dealing "with the mechanics, meaning and holding of church services." Mr. William Besser of St. Luke's, Chunn's Cove, who was attending his second lay readers' course under the Bishop, feels that this course should be a prerequisite to confirmation. The explanation of the form of worship gives meaning to, and a better understanding of, the form," Mr. Besser said. Although he does not plan to become an active lay reader, Mr. Besser could not recommend the course too highly.

From these remarks it appears that those who were not fortunate enough to attend the School of Religion were deprived of a tremendous opportunity.



*The 100th Archbishop of Canterbury will be the Most Rev. and Right Hon. Arthur Michael Ramsey, 56, above, now Archbishop of York, named by Queen Elizabeth II to succeed Dr. Geoffrey Francis Fisher, 73, as Primate of All England and leader of 40 million Anglicans. Dr. Fisher's resignation becomes effective May 31st.*

# News

## Around The Diocese

### Features:

... The Rt. Rev. Norman Spencer Bindsted, retired Missionary Bishop of the Philippines, who died on February 21 in Bat Cave. Bishop Bindsted was interred during World War II by the Japanese.

... The face-lifting at IntheOaks, which has been going on since last summer. Visitors will find that much of the undergrowth has been cut away, as well as many of the larger trees and shrubs. All in all the house and grounds have been taken on a much brighter and fresher appearance.

... The advance gifts phase of the Patterson School Development Fund Campaign, which has been extended to March 31 in order to reach the goal of \$250,000. Representatives of various foundations are visiting the school and one such visitor commented, "Mr. George Wiese, superintendent, his staff and students would inspire faith in the school's future in anyone who spent even a few hours at the school." Mr. Hugh G. Mitchell of Statesville is chairman of the campaign.

... The Convention of the Episcopal Young Churchmen of Western North Carolina, April 14 and 15, at St. James' Church, Hendersonville.

... The recently elected officers of the Hendersonville Deanery, who are Henry S. Parker, Key Man, and Marshall H. Roberts, representative to the Executive Council.

... The picture on the cover of last month's issue of *The Churchman*, which was supplied by Mrs. Margaret Spinks of Margaret's Religious Articles Shop on Tunnel Road, Asheville.

... The Rev. Kyle Boeger, Jr., who has been Priest-in-charge of St. George's, West Asheville for the past three years, and left the twelfth of the month to become rector of a church in Lynchburg, Va.

... George A. Hook, III of St. Andrews Episcopal Church, who is the first Boy Scout in Bessemer City to receive the God and Country Award, and the fifth scout in the town to receive the Eagle Scout medal. Scout Hook is Senior Patrol leader for Troop 1, with George Lindsay as Scoutmaster.

... The James Preston Burke Memorial Fund of St. James Episcopal Church, which has been established in memory of Father Burke, who served the parish with selfless devotion for some 30 years. The fund will be used to further the completion of the new St. James Church, now less than half accomplished. This project was much in his thoughts throughout his service at St. James.

... Mr. and Mrs. W. S. Goodwin of IntheOaks, who are double blessed with the birth of twin daughters on February 16th.

... Mr. William Toms, Business Manager of the Highland Churchman for many years, who has retired due to a recent automobile accident. His condition is very much better, but his contribution and effort will be sorely missed.

... The Canterbury Association of the Diocese, which held its third annual Pre-Lenten Conference in February at IntheOaks. Forty-eight college students, faculty members and clergymen were present. Officers elected are Jimmy Martin, Appalachian State Teacher's College, President; Sally Maynard, Brevard College, Vice President; Carol Martin, Appalachian State Teacher's College, Secretary-Treasurer. The conference was directed by The Rev. Kyle Boeger of St. George's, West Asheville.

... The Annual Meeting of the Episcopal Churchwomen of our diocese which will meet at IntheOaks April 19 and 20.



#### IT PAYS TO BE POOR

St. Mark's Church, Gastonia, was the scene of a burglary some weeks ago. Located under the very shadow of the law, the church is next door to both the city police and rural police offices. Fortunately little damage was done and only ten dollars disappeared.

However, on the same night, another nearby church was broken into. Considerable damage was wrought, in addition to the theft of one hundred dollars.

When questioned by reporters about the condition of his safe, The Rev. Charles Allen, rector of St. Mark's, replied, "We don't have one. Only the Baptists have enough money to need a safe."



#### GROWING APPETITES REQUIRE EQUIPMENT

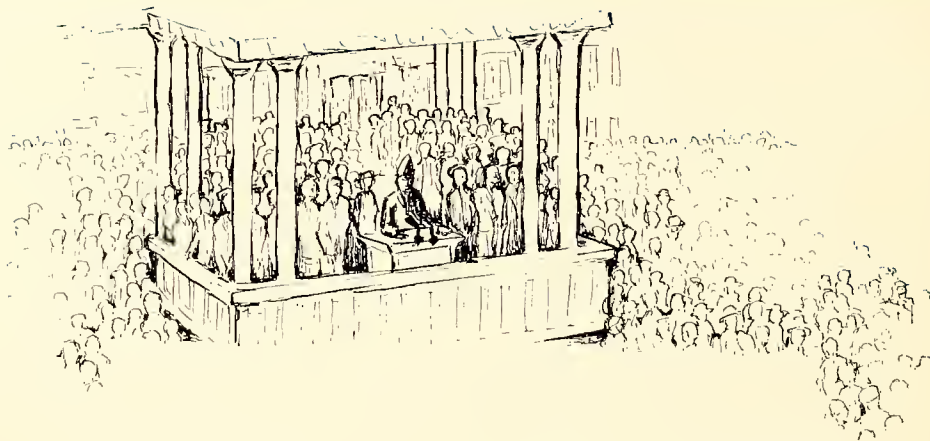
It does take equipment to satisfy young appetites and Appalachian School at Penland feels it could do a better job of filling those 'bottomless pits' with just a little help.

A new kitchen table is sorely needed and perhaps some interested organization, such as a group of Episcopal Young Churchmen, might like to take this on as a project.

A rotary electric hand mixer, and a hotel size toaster would make life easier on the cook, as well as several large steel mixing bowls. And to grace the long tables, several large table cloths would be greatly appreciated.

Lawrence Glenn of Appalachian School writes of these needs at the school, for Father Peter Lambert, Order of The Good Shepherd, Headmaster, who has been ill, but is now much improved.





February 12, 1961

Dear John:

There was something terribly pathetic and almost blasphemous about the four prayers at President Kennedy's inauguration. I was one of those unfortunate persons who watched and listened as one cleric after another — carefully selected to represent everyone of any possible religious persuasion — gimmered and gammered on and on and on. I winced and I cringed — I was embarrassed — I was mad. And then I grew cynical.

This was the "Church" in America. Respectable, long-winded, pride-filled, arrogant, irrelevant and rude. It was freezing cold, and yet from the Cardinal's bleating to the Jewish rabbi's extrapolations, there seemed to be no mercy in the words shouted up at the overcast skies. On and on — reminding God of every possible detail He might have overlooked in His future planning — reminding Him of the pious goodness that oozes from our pores at such political gatherings — casting a rozy, fuzzy glow of virtue over the whole proceedings. And not only longwinded — each clergyman with his own institutional and ideological ax to grind — each determined that not only his branch of the church but also he himself as the representative of that branch would make a good showing. There was more religion in the new President's speech than in the sanctimonious Name-calling of the clergy. "In God we trust," we say — it did not seem that way to me. There was little place for God in those prayers, and nothing left to His planning. In fact, I'd even say that we apparently not only don't trust in God, we also seem to have little confidence in our fellow-man. It was a great act of disrespect to the people of the land, not only to those standing in six inches of snow, but also to those listening attentively to what was being said, for the Christian and Jewish religions to present such an image — like a fading and moth-eaten troop of performing bears, still kept on the circus bill because we don't know what else to do with them.

How I yearn to hear the hammer and fire of the urgency of God's word — spoken with crispness and conciseness and with the terrible relevancy that His living concern has for His people!

Faithfully,

JAMES

*... A letter read over the shoulder of a parishioner in the Bulletin of The Church of The Ascension, St. Louis, Mo.*





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# The Highland Churchman

APRIL, 1961

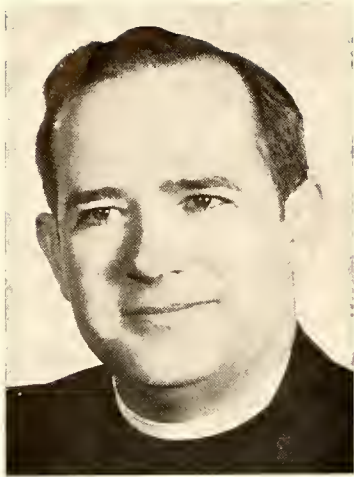


Official  
Publication  
of  
The Diocese  
of Western  
North Carolina

## Lives Are Changed

(See page 3)





## THE BISHOP'S CORNER

Bishop Pike says. "I was taught;" "Ascended and descended are mythological expressions of theological truth," and so on. How people can worry about details! You know what you believe. The church teachings are in The Book of Common Prayer, in the Creeds, the Offices of Instruction, the Worship of the Church, and in the Collects.

Let's stop this bickering on the details of God's incarnation and see the incarnation as a reality in our own age. How God entered the world in human flesh two thousand years ago is important, but how he enters the world in human flesh in 1961 is much more important to me.

The Apostles' Creed states that Jesus Christ "was conceived by the Holy Ghost, born of the Virgin Mary." We might phrase it differently and say, "By the action of God's Holy Spirit upon an obedient human being, God was embodied in human flesh." Jesus Christ's Body, the physical expression of the Divine, was the result in human history.

Our offices of instruction identify the church as "the Body of which Jesus Christ is the Head, and all baptized persons are members" (Book of Common Prayer, page 290). St. Paul in his Epistle spoke of the church as the Body of Christ. Today instead of arguing the biological truth of the Virgin Birth, I would rather see the eternal truth expressed in our lives. The Body of Christ is the result of God's Holy Spirit upon human beings. The sons of God are born "Not of blood nor of the will of the flesh, nor of the will of man, but of God."

By the action of the Holy Spirit upon obedient human beings, the Church, the Body of Christ, *is* in human history.

+ + +

Once again may we on the Editorial Board repeat the announcement of our receptivity to suggestions, criticisms, or comments.

Were there sufficient material we would like to have a type of "Letters" column.

\* \* \*

When changing your mailing address, will you please send to the Circulation Manager, care of the CHURCHMAN, your old and new address.

## R For Utopia:

### —NO K FACTOR—NO ASSESSMENT

To churches struggling to make both ends meet, the prospect of abolition of all quotas and assessments would be like manna from heaven. Yet this may be a reality if the next Annual Convention of the Diocese acts favorably on a resolution to be submitted by the Executive Council. Under this, all support for the Diocesan and mission programs would be derived from contributions voluntarily determined by each parish and mission.

At the present time, the Diocesan Budget is set by the Annual Convention. Each church is then assessed according to a uniform percentage (the K factor) of the amount it spends on itself. One of the criticisms leveled against this method is that it imposes a hardship of the small churches; a much higher percentage of their receipts must go for such essentials as heat, lights, and maintenance. However, there is a more fundamental weakness involved, namely the motivation for giving. Churches are being asked to give to meet a budget, not for the "spread of Christ's kingdom."

For some years the Diocese has been stressing, on the individual church level, a radically different approach—the pre-budget canvass, whereby people are asked to determine their pledge to the church on the basis of their gratitude to God. Giving thus becomes, not a question of supporting a budget, but of furthering God's work through His church. After the canvass, the Vestry then allocates the amounts to be spent annually. Where this concept of stewardship has been emphasized, the results for both Church and individuals have been rewarding.

It is now proposed to adopt the same approach on a Diocesan level, asking each parish and mission to pledge for God's works through the Diocese and beyond, what they feel they can and ought to give. This system will not reduce the responsibility of each congregation as a member of the Diocese. To the contrary, by removing the legalism of the present procedure, it should deepen our appreciation of the role we play as "faithful stewards of God's bounty" and lead to a more vital participation in our total family life.

This is a big step. It is fraught with hazards. Various dioceses throughout the Church have tried it—and emerged successfully. If our Convention has the courageous faith to give it a try, this will be a big step toward a Utopia for Western North Carolina.

C.A.Z.

### The Highland Churchman

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# Lives Are Changed

Programs! Programs! Programs! Kanuga announces a bigger and better program for the summer of '61, with promise of further expansion in '62. "Why?—Why beat our brains out to provide all these programs? Youngsters can get plenty of air and sunshine right at home. Bunch of nonsense!"

Is it? The answer is an emphatic "No!"

Why, then, these summer programs at Kanuga? One simple answer: Because lives *are* changed. Quite seriously—and this is serious business—Kanuga exists solely to provide a program of Christian Education and leadership training that will change the lives of people—change them from what Quakers call "birth-right" Christians (too often religious illiterates) to "convinced" Christians, people who know what the Gospel really is and know it as a power in their lives.

Here is a family—concerned about the better things in life. The son attends Cub Camp, the daughter Girls Camp, and the whole family participates in one of the Family Conferences, studying, playing, worshipping together. For this family, Kanuga is a source of education and inspiration, an experience in Christian living—an experience that changes their lives.

Many a teen-age boy who served on the staff at Kanuga, just for the fun of it, is now in clericals, and can truthfully say that Kanuga was a major factor in his decision to enter the ministry.

Throughout the Diocese there are live wire groups of teenagers who are known as the Episcopal Young Churchmen. Summer after summer many of these groups send two, three or four of their officers as well as their adult advisors to the Leadership Training Conference at Kanuga. For these youth groups Kanuga is a powerhouse of inspiration, program ideas, and techniques, and a school for training in the art of leadership. The effect spreads, like ripples on Kanuga Lake, from those who attend to the whole group back home where the Sunday evening meetings are a vital part of the Christian Education program of the parish.

So, too, with Church school teachers and the people who get things done in the parish program. For them, both the Adult Conference and the Conference on Christian Education are fountains of spiritual strength and power. A number of parishes, year after year, send some of their active or potential lay leaders to these conferences. Can you imagine the impact on the life of the whole parish as there develops a corps of twenty, thirty, forty or more, trained lay leaders who know what they are talking about!

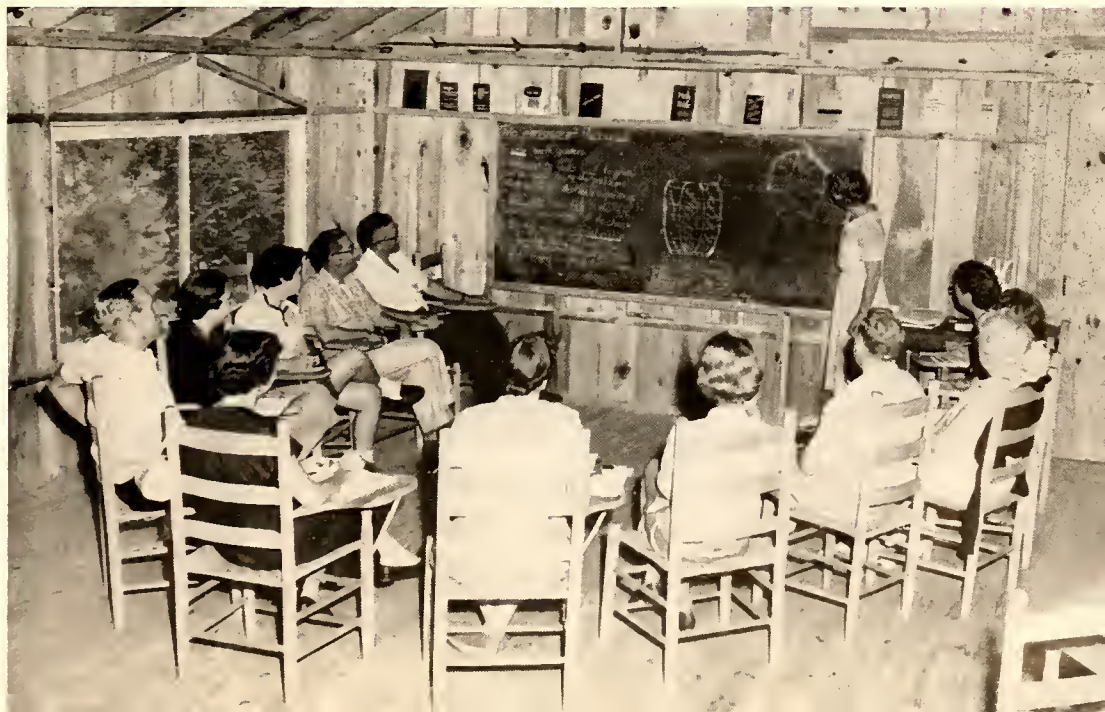


*Kanuga Lake*

For little children and campers, for teenagers and adults, for whole families—and for the missions and parishes back home, too—Kanuga is an ongoing influence. A doctor put it this way: "Kanuga is the most meaningful family experience that we have . . . We experience a Christian fellowship within the family and the community of campers that cannot be duplicated elsewhere but which nonetheless stimulates us to continue the effort during the rest of the year."

**Editor's Note:** *Brochures describing the different camps, conferences and rest periods at Kanuga may be obtained from your clergyman or by writing Kanuga Conferences, Hendersonville, N. C.*

*A Group Discussion at Kanuga*





# The Rev. W. Encee And M

(A purely imaginary talk, but based on the

The tide of Christian joy that often washed the life of The Rev. W. Encee had ebbed so low this morning that the good man was spiritually on the beach.

He had just scratched down five pages of vehement notes that he hoped could be gentled up for a sermon, or a piece in the *Highland Churchman*, or at least a pop-off before the Men's Club.

He was on the rectory porch, with only an empty coffee pot for company, but this blessed solitude was not to last.

Up the walk came Layman John Middle, with a smile and an outstretched hand. The smile curtailed the fact that Mr. Middle was calling because of a vague feeling of dissatisfaction. He was gently bored with church and Mr. Encee's sermons, and consequently a bit guilt ridden. Why not call on the rector, eh? Had to make a trip to the post office anyhow.

Mr. Middle was suitably greeted, and settled in a wicker rocker. After five minutes of the usual on mutual states of health, the weather, and vacation plans, Mr. Encee sighed and looked out at the Great Smokies.

"The Episcopal Church in this Diocese is not moving mountains," Mr. Encee said, shoving his pages of notes under Mr. Middle's nose. "I've been outlining some of its troubles."

Mr. Middle, who liked his rector, was as receptive to Diocesan troubles at the moment as anything else.

"Name a trouble, Mr. Encee. Nothing personal, but it does seem we're rather bogged down in this parish."

Mr. Encee needed no urging, but seized his first page in a tight hand and read: "A hidden assumption of our church is that the community of interest is more vital than the community of faith."

Slowly Mr. Middle registered this statement, so full of words. He looked wary.

"By community of interest," he asked, "you mean, or do you mean, that people at St. Agatha's tend to be interested in the same secular things?"

Mr. Encee looked equally wary, but did not assent.

Mr. Middle pressed on. "You are saying that people at St. Agatha's tend to make good livings, follow the stock market, buy dishwashing machines, read *Time* or *Newsweek*, send their children to college, patronize a concert tour, use the library, and so on."

"Yes. Those things make up their community of interest. They're all worthy things. But people at St. Agatha's are Christians. Their Christianity is their community of faith. *That's* what's supposed to have brought them together. Actually they've come to St. Agatha's in many cases because that's where their like-minded friends are."

"Now, now," said Mr. Middle. "My Dad always said consort with your own kind. Anything else leads to resentment or condescension. Right?"

Mr. Encee broke a pencil point jabbing it into his notes.

"I can't see," said Mr. Middle, "that there's anything vicious about going to church with your own sort." After a pause he pressed on: "Nothing vicious, but nothing wonderfully exciting or worthily upsetting."

Mr. Encee now looked tired and sad.

"This makes it hard to get a sense of the We and the Thou. No, there's nothing like a mixed bag in the pews to remind us it's '*Our Father!*'. That kind of congregation is heavenly," he went on to say, "but the Episcopal Church in W.N.C. is not drawing that kind of congregation. My notes give three choices.

"Should we establish several Episcopal churches in our towns to serve different groups? The mill workers here, and the European vacationists there, and the negroes over yonder?"

"Oh, now, Mr. Encee!"

"It's done a lot over the country," the rector sighed. "Second choice, should we honestly admit that someone else can do a better job with certain groups?"

"Well, that's sort of what we're doing," Mr. Middle said delicately.

"Or third choice, can we *ever* be the Church of God to all types and conditions of men?"

Mr. Encee's desperate gaze held Mr. Middle.

"It's not at all a sure thing," Mr. Middle finally said, "Is it?"

"It's certainly not. I'll read on." He rattled his papers. "We profess our faith in the one, holy Catholic and Apostolic Church, yet encourage our negro maid to go to the colored Baptist church.

"Mmm," from Mr. Middle.

"We enthusiastically welcome newcomers who teach at the local college. But we are not overcome with eagerness to receive the Jones boy who moved from his Dad's farm to become a mill hand."

"True, true," assented Mr. Middle. "No argument from me."

"Now the Jones boy may have been a member of an Episcopal church in the country. In any case, he never got the vision of the church as an historic community of faith that follows him wherever he goes. No, here in our city, when he picks a church, he seeks out his community of interest, not his community of faith."

# Middle Have A Talk

ual notes of a Western North Carolina clergyman.)

*By a W. N. C. Layman*

"Do you mean the church he picks doesn't have the faith?"

"Mr. Middle, you know I do not. But there should be strength for Jones in the realization that the church that raised him goes back, and back, and back, and that it reaches over the world to where ever he may be."

"True, true. Go on with your notes."

"Episcopalians don't know what they believe well enough to tell others about it."

"Oh, I think a lot of Episcopalians know what they believe," Mr. Middle sighed. "I don't know why you say that. Episcopalians believe all sorts of things. In my experience, maybe not yours."

"I guess I mean," Mr. Encee said. "The living Christ is not a moving force in their lives. They haven't fallen to their knees, cried out, 'I sin, Father, forgive!' and gotten up changed men."

"That isn't the sort of thing one talks about," Mr. Middle said, sounding to himself very stuffy indeed.

"But we *should* talk about it," Mr. Encee said desperately. "Shouldn't we?"

"Mmm," said Mr. Middle, scratching his head. "A Utopian thought occurs to me regarding the notes you've just read."

"Well, let's have it."

"It certainly isn't much," Mr. Middle said humbly. "but you clerics are always after the laymen to speak up."

"Proceed." The clergyman stuffed his pages of unread notes in a pocket.

"My thought is that an effort — call it a struggle — should be made so that the clergy could stop worrying about embarrassing the laymen, and the laymen could stop worrying about embarrassing the clergy, and each other. This is a vision, of course."

"You get it across to your parishioner that nothing he does in striving to live his Christian faith is going to embarrass you. We folks in the pews in turn urge you to act and speak your Christian faith to the hilt, and let the chips fly."

"This is all Utopian, of course," Mr. Middle interrupted himself to say.

"Now, about the chap who doesn't talk of his conversion. If he's got one to talk about, he does — in my Utopia. 'It was like this,' he tells his friend. 'I was wretched. Without willing it, I fell on my knees right there in my bedroom, and cried, mind you. That minute it washed over me — why, all this about Jesus is true! I read the four Gospels that night as though I'd never seen them before.'

"There's the fellow talking who's had a moment of conversion," went on Mr. Middle. "But the way things are, he can't talk that way without being embarrassed."

"Now also in the pew is the man who wants a conversion. He prays, he does good works, he reads devotional books, but all he gets is a holy feeling when the candles glow, the church is dim, and the organist is pulling out all the stops. It would embarrass this chap to admit frequently at dinner parties that after 30 years of St. Agatha's he doubts the verity of the faith. But, if unembarrassed, he speaks to the right converted Christian, he may be shown the light on the path."

"In my Utopia," Mr. Middle continued, "people in the community of faith will urge your Jones boy to come give St. Agatha's a try. They'll explain to him how he'll strengthen the Lord's hand by making this church more catholic. In my Utopia, of course, Jones will not be embarrassed by the word catholic, nor by sitting with all the high class folks at St. Agatha's."

"Meanwhile, your parishioners and you call on the new clerk in the dime store, the bootlegger, the epileptic, the penniless spinster sisters and the retired millionaire. And lo, nobody is embarrassed at the calls—in my Utopia."

"The same point applies about my Negro maid. Very well, I will urge Claudie to come, and not as a visitor. You, Mr. Encee, have a Negro name of Rob as sexton, and it will be a great encouragement toward your catholic congregation, a community of faith before interest, if you can put Rob in the way of seeking confirmation. Remember, nobody will be embarrassed, everybody will be delighted, and blessed."

The Rev. W. Encee relaxed in his chair and again let his eyes rest on the Smokies. He smiled, for he was a dreamer as well as a practical man.

"In your Utopia," he said, "with the passing of the embarrassments will come the moving of the mountains."

"Yessir," said Mr. Middle, "and with the passing of the first little embarrassment will come the moving of the first little anthill."

The layman and the rector saw quite eye to eye on this, and felt brotherly love in Christ at that moment — if it will not embarrass them to call it so.

The tide of Christian joy lapped up over Mr. Encee once again, and dampened the yet unread notes in his pocket with hope.



## Christianity In Action

Again Christian Social Relations will be emphasized in the Diocese. On Tuesday, May 9, from 10 A.M. until 3 P.M., a conference will be in session on Christianity in Action, and all interested persons are urged to attend. The purpose of the conference is to enable not only individual Christians, but entire congregations better to meet the challenge which confronts each of us in our relationship with our fellow man.

Bishop Henry will lead the afternoon section of the conference with discussions on "Race Relations." In the morning Mrs. John Boyce of Trinity Church, Asheville, will lead the session on "Refugee." Mrs. Boyce has had vast experience in refugee work while serving in such camps and centers overseas. She is an active member of her church and has done a great deal of work with young people in Asheville.

The conference has been planned by the Diocesan Department of Christian Social Relations and the Christian Social Relations Committee of the Diocesan Church Women, with Mrs. Ralph Isley of St. Marks, Gastonia, as chairman.

A service of Holy Communion will open the conference. The only expense to conferees will be the cost of luncheon, \$1.25. It is hoped that many lay people as well as clergy will take advantage of this unusual opportunity. Those planning to attend should either advise their Rector or drop a card to C. R. Allen, Rector, St. Mark's, Gastonia.

\* \* \*

## THE LAYMAN'S BOOKSHELF

### "Growing Up In Christ"

"Evelyn Underhill threw open a door before which I had been standing all my life, longing to get through." So said Bishop Barkway of St. Andrews, Scotland. Could it not be that she and other authors can do the same for us, if we are longing to get through to God, to Christ, to an understanding of ourselves as children of God?

Frances Wilkinson in "Growing up in Christ" opens the door to Christian family life and the growth of the individual in it. She is the wife of an English clergyman and the busy Mother of four children, who is not afraid to look reality in the face. She writes about children who are as mischievous, as stubborn, as remarkable and beloved as our own. She covers the ground from courtship and early parenthood to the difficult, often baffling task of guiding teenagers. Believing that "only as parents themselves are rooted in the fellowship of the church can they bring up their children in Christ," she writes with confidence about discipline, responsibility, forgiveness, family prayer and corporate worship. This is not a book about problems, but about privileges. Surely if you have a family or hope to have one you will want to read "Growing up in Christ."

—Eleanor Brown Field

(Seabury Press—1960. Paper bound. 160 pages. \$1.75).

## BOOK STORE IN TRYON OFFERS 20% DISCOUNT TO CHURCHMEN

The church and business have joined hands to their mutual advantage! There is to be a "Diocesan Corner" in the Book Shelf of Tryon. Mr. and Mrs. Joseph Kirby, who are communicants of Holy Cross Parish there, have set aside a space in their present store, which will be devoted entirely to literature that will be of interest to Episcopalians.

A 20% discount will be given to every purchase through the "Diocesan Corner" of the Book Shelf. Any and all individuals and groups within the Diocese, who might wish to order literature — from church school material to novels — can take advantage of the "Diocesan Corner."

This Book Service will specialize in mail orders and a considerable savings will be realized. Of course, the larger the volume of the order, the larger will be the savings.

The Book Shelf plans to have displays at both the Women of the Church and the Diocesan conventions, and Mrs. Kirby will be anxious to meet many people at these events to better acquaint them with what the "Diocesan Corner" can offer.

Any profits which might accumulate because of individual sales through the "Diocesan Corner" will be credited to the Diocesan Department of Christian Education for use in the furtherance of Christian Education through reading. So when you need literature, remember the "Diocesan Corner" of the Book Shelf. The Kirbys will be glad to serve you, you and your parish will realize considerable savings, your Department of Christian Education can benefit from every order that might be placed through the "Diocesan Corner."

The Kirbys have started a pattern which it is hoped can be extended into other fields of business in the Diocese.

+ + +

## Congratulations From The Presiding Bishop

At the National Council meeting in February, it was reported that the largest sum ever raised in the Episcopal Church in this country was contributed by the dioceses in 1960.

In taking note of this the Council adopted the following resolution which has been mailed to dioceses throughout the United States by the Presiding Bishop, The Rt. Rev. Arthur Lichtenberger:

"Resolved, That the National Council expresses to the people of the Church through the Bishops its appreciation for the response in the payments and overpayments of quotas for the year 1960."

# News

## Around The Diocese

### Features:

... The Sidewalk Sale planned for May 17th, which will be held on the grounds of St. Mary's Church, Asheville. The sale will feature silver, china, furniture and every conceivable household article. No clothes will be available. This will be the second Sidewalk Sale held by the church, and if this year is as successful as the past one, the Women of the Church, with Mrs. Andrew Gennett as President, hope to make it an annual event.

... The unusual and lovely service at St. Luke's Church, Lincolnton, which was conducted recently by the Rt. Rev. M. George Henry. Six persons were confirmed and gold crosses from England were blessed by the Bishop and presented to nine acolytes. A further highlight of the service was the dedication of a bulletin board to the memory of a former member, Mrs. Mary Virginia Quinn, who was killed in a plane crash.

... The new memorial organ at the Church of the Messiah in Murphy, which was used for the first time last month. The purchase of the organ was realized through the Youth Choir who sponsored the Memorial Fund, and through the generosity of many of the parishioners.

... The recent death of the infant twin girl, Catherine May, who was the daughter of Mr. and Mrs. Wallis Goodman of IntheOaks. The sympathy of their many friends in the Diocese reaches out to them.

... The unprecedented special parish meeting, which was held last month following the Sunday service at Trinity Church, Asheville, for the purpose of hearing a resolution presented by the vestry for a proposed building expansion. During this meeting, the congregation set up the figure of \$300,000 as being appropriate for the master building plan, which includes the construction of a new parish house and parish hall.

... The open house in Brevard, which was held by the Rev. and Mrs. Frederick Valentine, Jr. at the new rectory on Grove Street. The property was purchased recently by the congregation of St. Philip's Episcopal Church.

... The late Rev. Boston McGee Lackey, for whom a memorial service was conducted at St. James Church in Lenoir. A private Communion Set was given to the church by Mr. Lackey's son, The Rev. Boston M. Lackey, Jr.

... A Mission Study Day, which was held in Gastonia by the Women of St. Mark's Church as well as the women of the Lutheran, Presbyterian, Methodist, Associated Reformed Presbyterian and Baptist churches. The theme was "One World, One Mission." This is an annual event sponsored by all of the women of the downtown Gastonia churches, and is a means whereby methods of study can be exchanged and fellowship can be enjoyed.

... The treasury hunt, which uncovered \$34.37 left over in the treasury of the Morganton Convocation. The Morganton Convocation existed before the Diocese was divided into deaneries and was made up of many churches which have now been separated into several deaneries. After much thought the amount was turned over to the Diocesan Missionary Program. Perhaps other homeless funds could be disposed of in this fashion.



*The Reverend W. Ross Baley*

## New Clergyman In Asheville

The Rev. and Mrs. W. Ross Baley will arrive in Asheville May 1st, where Mr. Baley will be Priest-in-charge of St. George's Church. The Baley's will live at 24 Vermont Court in West Asheville.

Born in Lansdowne, Pa., Mr. Baley studied engineering at Drexel Institute in Philadelphia, and worked for the Bell Telephone System for fifteen years. During World War II, Mr. Baley was Field Secretary for the Brotherhood of St. Andrew. He was also the Director of Youth Activities for the Diocese of Michigan for two years.

While he studied for Holy Orders under the Examining Chaplains of the Diocese of Harrisburg, he was lay reader in charge of St. Andrew's Church in Tieg, Pa. He was ordained priest on St. Andrew's Day in 1950.

Since May, 1953, he has been in charge of several parishes and missions in West Virginia and Virginia.

For the past four years, Mr. Baley has been Dean of the Southern Convocation of the Diocese of West Virginia. He is a member of the Board of Directors of both the Council of the Southern Mountains and the Appalachian Studies.

Active in youth work, he has been chaplain to the National Jamboree of Boy Scouts, and is a member of the Appalachian Council of Boy Scouts. Versatile in his interests, he was also chaplain to the West Virginia State Legislature in 1960.

Mr. and Mrs. Baley have three grown children. The Diocese awaits their coming eagerly, and St. George's is indeed fortunate



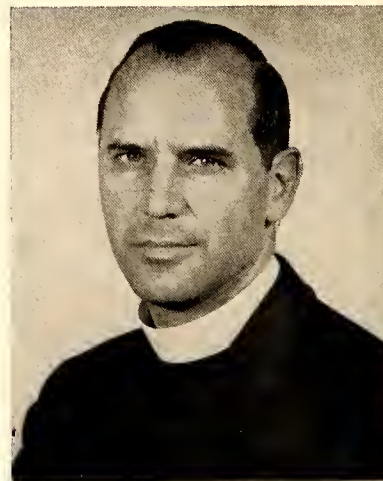
## Annual Meeting of the Episcopal Church Women of the Diocese of W. N. C. *IntheOaks April 19 and 20, 1961*



Mrs. Everette (Elizabeth) Hall of Dillon, S. C. will be a guest and banquet speaker at the Annual Meeting.

Mrs. Hall is a graduate of Winthrop College and was a supervisor of music for the elementary schools in the Dillon School District. She is active in social and civic clubs in her area. She has been president of the Women of the Church for three terms and has served in several offices of the Diocese. She is known for her work on the Department of College Work of the Fourth Province and is a member-at-large of the General Division of Women's Work, National Council.

Mrs. Hall's work as a trustee of the Church Home for Children and on the boards of Camp St. Christopher and Kanuga Conferences has been outstanding. She will be on the faculty of Kanuga's adult conference again this summer.



The Rev. S. Grayson Clary, rector of St. Philip's Episcopal Church, Charleston, South Carolina, will be guest speaker at the evening session of the Annual Meeting.

Mr. Clary is a native of Virginia and a graduate of the College of William and Mary and Virginia Theological Seminary. He is the former rector of St. Andrew's Church in Lawrenceville, Virginia and Calvary Church, Tarboro, North Carolina. He has been the Rector of St. Philip's Church since 1957. Very active in Diocesan work, he is chairman of the Department of Christian Education, a member of the Department of Missions, and chairman of the Diocesan Advance Fund.

He will be a Director of the Adult Conference at Kanuga this Summer. Mr. Clary is married and has two sons. During World War II, he served in the U. S. Naval Reserve in the Pacific Theatre.

### Program

April 18— 6:00 P.M.—Supper meeting of the Division of Women.

April 19—11:00 A.M.—Service of Holy Communion, with the offering to be given IntheOaks.

11:50 A.M.—Opening session.

2:00 P.M.—Session reconvenes. Reports will be heard, a mission project will be selected, and the recipient for All Saint's Day offering will be chosen.

The Re-organization of the Executive Council will be explained by the Bishop, members of the clergy and laywomen.

6:30 P.M.—Banquet at Monte Vista Hotel, with Mrs. Hall as speaker.

8:30 P.M.—Evening Session, with Mr. Clary as speaker.

10:30 P.M.—Preparation for Holy Communion, conducted by the Bishop.

April 20— 7:30 A.M.—Service of Holy Communion.

9:30 A.M.—Morning Session, with the Rev. James Y. Perry, Jr. speaking on United Nations.

Officers will be elected and installed.

Luncheon and adjournment will follow the session.

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# The Highland Churchman

MAY, 1961



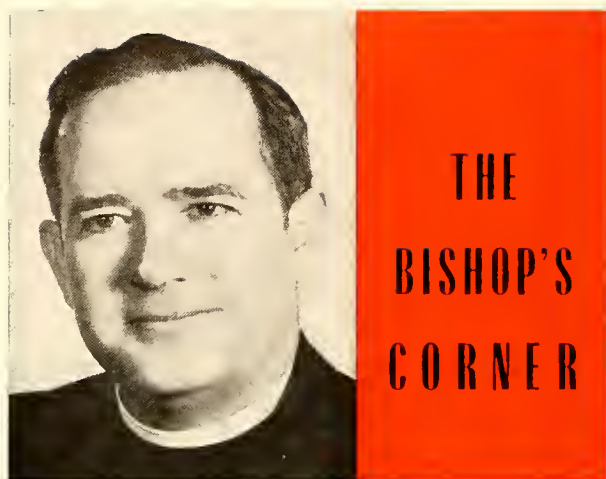
*Official  
Publication  
of  
The Diocese  
of Western  
North Carolina*

## The Step Forward

(See page 2 and 3)



# The Step Forward



The Patterson School is the only church-owned preparatory school for boys in the State of North Carolina. It is fifty-two years old. This school came into existence under the leadership of Bishop Horner who had a great vision of the church training young men, first as Christians and secondly as citizens to take their place in the world in which they found themselves.

Today, you and I have our part to play in the continued service of this school. Our aim is still that of Bishop Horner. We still strive to train young men as Christians who receiving a good education can take their place in the society in which they live.

During the fifty-two years of the life of this school the world has gone through many upheavals: two world wars, a depression, the Korean War, and now the cold war. North Carolina has changed from an agricultural state to one in which industry is playing a larger and larger part. The educational requirements enabling a person to be a leader in his own society have changed with the changing society. The Patterson School has likewise changed. Its emphasis on the Christian life has remained the same but the educational program has changed so that now the majority of the students are preparing for college life.

Year after year the Patterson School has grown. The buildings no longer meet the state specifications. We need added space so that more young men can have the experience offered at the Patterson School. As a Diocese, the owner and operator of the school, we should be ready to meet the new day.

To meet this new day we are asking every member of the Diocese to contribute to the facilities of the Patterson School. Gifts large and small will be needed for the Development Fund. All of us have our part.

I have every confidence that we will achieve our goal.

M. GEORGE HENRY  
*Bishop of Western North Carolina*

## The Proposal

The STEP FORWARD is being taken to meet the challenge of the growing needs of the School and its work.

After careful study and a searching inquiry it was authoritatively indicated that the sum of \$580,000 will be required to implement this program. Of this amount it is hoped to raise some \$330,000 in Western North Carolina — the balance will be secured from other sources. This Fund will provide the following:

1. Two new dormitories to house eighty students.
2. A classroom building consisting of 12 classrooms, a library and study hall.
3. A new dining room, kitchen and cold storage building. These are at present in Gard Hall which has to be demolished.
4. Two duplex homes for faculty.
5. Two single homes for faculty.
6. The remodelling of some existing buildings, construction of sidewalks and streets, and the enlarging of the school reservoir.

Patterson School is debt free. It can only remain this way if you will help make this proposal a reality.



**Hugh G. Mitchell of Statesville,  
The General Chairman, States..**

"The Development Fund for Patterson School may only be realized through the contributions of every Episcopalian in the Diocese, as well as civic bodies, organizations and members of the various communities in Western North Carolina.

"The School has many friends outside the Episcopal Church who will participate in this great program. Their efforts and contributions, added to those of the churches, missions and individuals in the Diocese, will ensure the future of this great work of preparing youth for leadership in the Christian Tradition.

**Editor's Note:** *Mr. Mitchell, a Presbyterian, has given countless hours and endless energies toward this goal, which should further prove its significance and non-sectarian appeal. An attorney, Mr. Mitchell is a former State Senator and a National Committeeman of the Democratic Party.*

## The Highland Churchman

P. O. Box 5074, Asheville, N. C.

Published monthly, except January and July, by the Department of Promotion of the Diocese of Western North Carolina, The Rt. Rev. M. George Henry, Bishop. C. A. Zabriskie, Chairman of Department; Emily Schuber Carr, Copy Editor. Second class postage has been paid at Asheville, N. C. 5¢ per copy; 50¢ a year, \$1.00 a year mailed outside the Diocese.

# At Patterson School

## Accent On Quality

PATTERSON SCHOOL has a rich tradition. Since that day fifty years ago, when under Bishop Horner's leadership the school came into being, its primary purpose has been to develop Christian citizens capable of taking their place in a constantly changing world.

With a unique personality all its own, this school, nestled in Happy Valley in the Blue Ridge Mountains of Western North Carolina, has consistently adhered to a system of moral integrity and scholastic excellence.

As a private preparatory school, fully accredited by the Southern Association of Colleges and Secondary Schools, its graduates are accepted in universities and colleges throughout the country.

For the past twenty-five years, under the Headmastership of George F. Wiese, the school has prospered. It is now bursting at its seams and cannot admit all those who seek admission. This expansion program will enable the student body to be increased from 90 to 150 boys. Admission is not limited to Episcopalians, for boys of all faiths are found on its student roster.

It has never been the intention nor is it the desire for Patterson School to become a large school for it is in that close personal relationship between faculty and student that the school achieves its purpose in the hearts and minds of boys.

Much more is involved than bricks and mortar, essential though the proposed facilities are. The overriding objective is to maintain and extend the best of the past so that Patterson School will continue to produce educated Christian leadership — men whose exacting standards of integrity, honor and excellence place an indelible stamp on American life.

This a Day of Destiny — A Day of Challenge — A Day of Opportunity.

## The Parish and Its Part In This Forward Move

Every Parish and Mission throughout the Diocese will be taking an active part in the Development Fund. Following the suggestions in the campaign manual, The Plan of Action, each will have its layman and woman chairman, supported by an active committee. The over-all achievement of the parishes will go a long way towards meeting the minimum goal of \$330,000. Every Episcopalian in the Diocese will be given an opportunity to make his contribution to this Capital Funds program.

Contributions can be made over a period of thirty-six months, and four tax years.



## Deanery Dinners

The seven Deaneries will each hold a dinner at which time the story of the Development Fund for Patterson School will be told. These rallies will be a source of inspiration and from them the members of the various churches, will return to their respective churches briefed on the program to be implemented by their own church or mission.

It is hoped that Bishop Henry will be able to attend these Deanery Dinners, accompanied by the General Chairman and others.

The Bishop has appointed the Revs. Robert B. Campbell and Mark G. Jenkins to be Co-General Clerical Chairman for the Campaign.



*A Service in the Chapel  
at Patterson School.*



# Music and Worship: Some Reflections

by CLAIR HARDENSTINE  
*Organist and Choirmaster  
All Souls Church, Biltmore*

*How many of us ever stop to think  
Of music as a wondrous magic link  
With God; taking sometimes the place of prayer.  
When words have failed us 'neath the weight  
of care?  
But gives to each according to his need.*

This anonymous poem, perhaps more than many paragraphs of prose, seems to express the value and importance of music as a vital and active part of our worship experience. Music is indeed a means of communication that exceeds racial, color and language barriers. Facts alone are not communicated, rather, the emotional, intangible, super-natural ideas impossible to put into words are expressed and transmitted by this medium.

A text gains in stature with music as a maid-servant. The addition of music supplies it with a sensual appeal not present in the spoken word. This sensual element in music is that attribute which makes it both an inspiring aid to worship and at the same time an insidious barrier between man and his God. Music has a way of overpowering words; a poor text may be elevated by good music, while an excellent poem may be made commonplace by inferior music.

Music has for its listeners, also, a greater power of recall than the spoken word. A mere fragment of a melody quite frequently and vividly calls to mind an event long forgotten. This aspect of music also has its positive and negative sides when related to music and worship.

Music, indeed all of the fine arts, has been a servant of all religions from those of the primitive pagans to our present Christian faith. Music figured prominently in the Reformation — John Calvin fearing the negative aspects of its use all but excluded music from his church at Geneva. Martin Luther, and then the Anglican tradition, emphasized the more positive aspects of music, making it an important facet of both denomination's corporate worship.

What is the proper relationship of music, then, to the other parts of our worship service? In the case of hymns and canticles, music should be the maid-servant of the text. When we refer to a "hymn" we should think of the text, rather than the "tune." A hymn sung for the sake of the tune, only, does not belong in the worship service. Canticles, in the parish church where congregational participation is emphasized, should be sung to simple settings that can be learned by all present. Anthem settings of the canticles obscure the text, and eliminate the congregation in this phase of our worship.

The congregation, too, has a great responsibility to join wholeheartedly into the singing of the hymns and canticles. As we grow in our faith in God and



*The author at the organ of  
Fourth Presbyterian Church, Chicago.*

His Son Jesus Christ, we also should grow in our repertoire of hymn tunes. With the text in mind, a new tune should be a challenging act of worship. How discouraging it is to see members of the congregation standing with mouths and hymnals tightly closed, allowing the choir to perform that which is equally the congregation's duty!

The church is not a concert hall. In the early church those who had more vocal prowess than the average, gradually drew apart from the congregation that they might, through their concerted effort, aid in the singing. In the singing of hymns and canticles the choir is a part of the congregation; leaders, yes, but nevertheless, members of a corporate body of worshippers. The anthem at the time of the Offering may be considered as an offering of one's talents to God; however, here, too, a consideration of the text will make this vocal offering more meaningful both to those who sing and those who listen.

It is regrettable that our Seminaries do not place more emphasis on the musical education of our clergy. How often an indication of a splendid feeling for the liturgical aspects of the service is marred by an indication of only a superfluous and sensual appreciation of the value of music in our service. Fortunately, the superior intellectual abilities necessary for our clergy include an awareness of things cultural and nurture a knowledge that all talents and creations of mankind may be used to great advantage in our worship of God.

Above all, music must remain subservient to our liturgy and our Prayer Book. If the anthem, the prelude, the hymns, or the sung Ordinary of the Communion service become "music for music's sake," we are entertaining, rather than contributing to worship. The greatest compliment that I, as an organist and choirmaster can receive is, not that "The anthem was lovely today", but "This morning's service brought me closer to God."

# Looking Ahead by Looking Back

One hundred and eighty delegates, clergy and visitors gathered at IntheOaks during April for the 39th Annual Meeting of the Churchwomen of the Diocese of Western North Carolina. Mrs. Ralph Isley of Gastonia was elected as President for the coming year. The Women of St. John-in-the-Wilderness, Flat Rock, and St. James, Hendersonville, were the hostesses for the event.

On the first day the delegates were told of the great need in this Diocese for a mobile chapel — a building that can be quickly erected in a new area. The architect's contemporary plans were shown and after discussion and adoption of the 1961 budget, it was voted to present the All Saints' Memorial Offering for the purchase of this mobile chapel. The \$500.00 in the budget which is designated for mission work will be sent to the Presiding Bishop's Fund for World Relief.

Mrs. Robert Haden (Mary) of Hendersonville, President, presented a very clever and informative skit on "We Look Back in Order to Look Forward," a history of the Woman's Auxiliary: from its formation in 1821 at the National General Convention, through the start of the Woman's Auxiliary in 1922 in the newly formed Diocese of Western North Carolina; to the change of the name to the Episcopal Churchwomen of the Diocese of Western North Carolina.

During the banquet the first evening the group was royally entertained by the "Diocesan Cut-ups" who are Mrs. Welch Tester, pianist, the Rev. James Y. Perry, guitarist, and the Rev. Frederick Valentine, an expert at the banjo. Mr. Perry rendered an original song about Bishop Henry.

Mrs. Everette Hall of Dillon, S. C., a member-at-large on the National Council, was the banquet speaker whose theme was "Voices of the Family — Past, Present and Future." She discussed four women of the First Century, the First Family of Christ, as examples whom today's women must follow. Mrs. Hall began her talk with the following poem to Mrs. Haden:

"Mistress Mary *Not* Contrary  
But agreeable and charming we know  
God's gift of grace  
Shines through your face  
With a glory wherever you go."

This is a fitting tribute to Mrs. Haden, a beloved person throughout the area. Prior to the adjournment, The Bishop presented a silver cross to Mrs. Haden in appreciation of her service to the Diocese.

Following the banquet address, slides were shown of the new Deerfield, and it was noted that the Mother's Day Offering will again go into the residency fund of Deerfield.

The Rev. Grayson Clary of Charleston, S. C., Rector of St. Philip's Church, summarized the theme of the

past three years, "One Family in Christ." He pointed out that God is our Father, the Church is our Mother and that we are made children of this family through the Sacrament of Baptism. Mr. Clary spoke at the evening session of the convention.

On the second day, Mr. Perry gave a talk on the United Nations, stating, "Our destiny is with each other and in the hands of the Executive Council of the United Nations."

Mr. Perry also pointed out that the Declaration of Human Relations and the Rights of the Human Child have had much impact on the world. He feels that the best way to educate the human race about the United Nations is through the church, and concluded with the observation that the UN makes an excellent study program for any group.

Other officers who were elected to serve with Mrs. Isley are Mrs. R. T. Dent of Spruce Pine, Vice President; Mrs. George Culberson of McAdenville; Secretary; Mrs. Frank Rankin of Mt. Holly, Christian Education; and Mrs. Mack C. Jay of Marion, Custodian of the United Thank Offering.

Mrs. Isley, Mrs. Dent, Mrs. Culberson, Mrs. Rankin and Mrs. M. S. Wilson of Newton were elected as delegates to the National Triennial Meeting to be held September 17-29 in Detroit, Michigan.



*Taking part in the skit, "We Look Back in Order to Look Forward," at the annual meeting of Churchwomen, were adults, left to right—Miss Jean Webster, representing the newly organized society at Trinity Church, Asheville, 1872; Mrs. David Frye of Mount Holly, as a daring flapper, 1922, when the Woman's Auxiliary came into being in the newly formed Diocese of WNC; the Rev. G. Mark Jenkins, of Fletcher, as the deputy of the General Convention of the Protestant Episcopal Church in 1821; Mrs. Joe Adams of All Souls, Biltmore, representing an early member of the Auxiliary of the Missionary District of Asheville, and, front row—three little children as the laity of 1981.*



# C & E Newsletter

DEPARTMENT OF CHRISTIAN EDUCATION, DIOCESE OF WESTERN NORTH CAROLINA

## Religious Drama Workshop

Have you hidden your dramatic talents under a hushel? Are you interested in acting, directing, or producing? If your answer is yes to any one of these questions, you will probably be interested in the 13th Annual Religious Drama Workshop to be held July 22-29 at Lake Forest College, Lake Forest, Illinois. This workshop is sponsored by the Division of Christian Education of the National Council of the Churches of Christ, U.S.A.

Delegates must be at least 18 years of age. There is a registration fee of \$20.00, and the cost of room and board on the basis of two in a room is \$55.00 per person.

The aims of the workshop are: to provide training experiences in various aspects and forms of religious drama; to help delegates find deeper meaning and insight in the Christian faith through participation in drama work groups; and through informal opportunities, to share experiences, insights and resources with faculty and other delegates.

Each delegate may participate in two work groups, one in the morning and one in the afternoon. These groups range in subject matter from Beginning Acting, and Creative Movement for Children, to Producing, and Advanced Directing.

For adult information talk to your Rector or write to the Rev. J. Blaine Fister, National Council of Churches, 475 Riverside Drive, New York 27.



## "ECUMENICAL" Is Not A Difficult Word

A major religious event in the South this summer will be the Sixth Annual Ecumenical Institute for Christian Leaders to be sponsored by the Southern Office of the National Council of Churches. The meeting will bring about a hundred Protestant clergy and laymen together from about 20 states to Blue Ridge Assembly in Black Mountain from June 11-16.

"People still wonder about that word 'ecumenical'," the Rev. J. Edward Lantz commented in making the announcement. The director of the Southern Office explained: "It isn't any harder to say than 'economical' and is easier than 'interdenominational'." He said it provides a broad roof under which Christians of many persuasions may meet and worship together.

Under the theme, "Our Unity in the Holy Spirit," Bible Study will be at the center of the Institute curriculum as in previous years, said Mr. Lantz. Lectures will be followed by discussions, and a "Lecturer's

Adversary" will be on hand "to sharpen everyone's thinking."

The first 15 chapters of the Book of Acts, as they relate to the Institute theme, will be the topics of the lecturer, Prof. J. Howard Rhys, professor of New Testament at the University of the South, Sewanee, Tenn.

Evening programs for the Institute family and Asheville community will deal with issues confronting the National Council of Churches and the World Council of Churches.

The now famous Bible Hymn Festival featuring a choir made up of voices from Black Mountain and Asheville churches will open the Institute Sunday evening, June 11, and be a highlight of the program.

Mr. Lantz emphasized that "all who are interested in the ecumenical movement are welcome on an interdenominational, interracial basis." Director of the Institute, he has headquarters at the National Council's Southern Office in Atlanta, Ga.



## Try A New One!

If your family is tired of the same Grace at meals, try one of these:

1. Some hae meat, and canna eat,  
And some wad eat that want it;  
But we hae meat and we can eat,  
And sae the Lord be thankit.  
(Robt. Burns)
2. For every cup and plateful,  
God make us truly thankful.  
(A.S.T. Fisher)
3. God we thank you for this food,  
For rest and home and all things good;  
For wind and rain and sun above,  
But most of all for those we love.  
(M. Frost)
4. We thank thee, Lord, for happy hearts,  
For rain and sunny weather,  
We thank thee, Lord, for this our food.  
And that we are together.  
(A. F. Johnson)
5. The eyes of all wait upon thee O Lord; and  
thou givest them their meat in due season.  
Thou openest thine hand, and fillest all  
things living with plenteousness."  
(Followed by a short familiar Grace)  
(Psalm 145)

# News Around The Diocese Features:

... The Historic St. Huberts stag weathervane atop All Souls Church, Biltmore, which was the victim of a windstorm this winter. Its 500 pounds hung precariously and dangerously for some weeks, during which fire stations, helicopters and cranes were contacted for the job of removal. None could accomplish this because of the great heights of the church roof. Finally a crane was unearthed to which a second boom was welded and the job was done with no mishaps.

... The Rev. Frank McKenzie of Brevard, who has been awarded a two weeks' scholarship to St. Augustine's College in England by the Town and Country Division of the National Council. Friends and parishioners of the McKenzies are attempting to raise the funds to enable Mrs. McKenzie to accompany her husband, who is to leave in June.

... St. John's Church of Haw Creek, whose 75 communicants single-handedly hosted the annual Diocesan Convention. This is quite an undertaking and was carried out very successfully by this ambitious parish.

... Mrs. Gordon Williams (Joy) of St. Francis Church, Rutherfordton, who has recently returned from Mexico where she lived with her family of four for some time. While in Mexico, Mrs. Williams became intimately acquainted with the work of the church there and visited every Episcopal congregation. Since her return, Mrs. Williams has been asked by many of the ever-alert Baptist groups to speak, but few Episcopalians have had the opportunity. Telephone or write Mrs. Williams at Cliffside, North Carolina, if you would be interested in having her talk to your group.

... The Rev. John W. Tuton, whose mother, Mrs. Gertrude Melene Tuton died in April in Long Island. The Diocese grieves with Mr. Tuton and his family in their loss.

... The Southern Town and Country Church Institute, which will be held at Valle Crucis, from June 14 to August 24. There will be a two-weeks period of instruction, to be followed by a three-weeks period of field work, the institute closing with a three-day evaluation session. This is a program of pastoral training in town and country church work, through study and actual experience in the town and country field. The Director is the Rev. E. Dargan Butt, 600 Haven Street, Evanston, Illinois.

... The Rev. and Mrs. David Kirkpatrick of Bat Cave, who are the proud parents of a daughter born on April 18th.

... The picnic in April at IntheOaks, which was enjoyed by some 60 clergymen and their wives.

... The Franklin Deanery Meeting, which was held at the Church of the Messiah, Murphy, in April, following an 11 o'clock Service of Holy Communion. With all of the other morning services cancelled, over

100 persons attended and elected Mr. Earl Van Horn of Murphy, Men's Chairman, Mrs. Allan Brooks of Franklin, Chairman of the Women's Group, and Donald Davenport of Franklin, Chairman of the Youth Group.

... The Rev. John Barr, rector of St. James, Hendersonville, who will leave June 1, for Columbia. S. C., where he will be rector of St. John's Church. Mr. Barr will be sorely missed, not only by his congregation, but by the many young friends he has made in his work as Chairman of the Youth Commission. The Diocese wishes him Godspeed.

... Linen for stole collars for the clergy, which is available to anyone interested on a first-come first-served basis. Mrs. M. C. McLaren of 263 Forest Hill Drive, Asheville, has generously offered this linen.

... The Rev. C. Ward Courtney, who is the new Rector of St. Mary's Church, Blowing Rock, and the priest-in-charge at Beaver Creek. Mr. Courtney, a native of Putnam, New York, received his B.A. degree at Columbia University and was graduated from Episcopal Theological Seminary and Berkley Divinity School. Mr. and Mrs. Courtney have two children, and are heartily welcomed into the Diocese.

... The Men of the Church of the Epiphany, Newton, who have spent several Sundays beautifying the church grounds. Over 50 shrubs and plants have been set out, and a great deal of muscle has been put to work in cleaning out underbrush, broken limbs, etc., and in fertilizing already established plants and grass areas.

## Capital Punishment Is Condemned

As the result of an exhaustive study, the first background paper on capital punishment issued by an American church has been released to Episcopalians through their Bishops. The paper was based largely on Pennsylvania statistics, and was prepared by a rather diverse group of churchmen and laymen, including professors, attorneys, judges, sociologists and criminologists. The House of Bishops has taken action on this matter by condemning capital punishment.

The Department of Christian Social Relations of this Diocese recommended to the Executive Council that the Council endorse this action of the House of Bishops. The Council passed the recommendation with the further stipulation that the legislature of North Carolina be advised of the action.

The report from the House of Bishops stated, in part, that the death penalty "brutalizes society," fails to deter crime and even stimulates it in some cases, and makes law enforcement difficult. In answer to the theory that the death penalty prevents further murders, the report points out that murderers are the best parole risks of any class of offenders, citing that during the years 1950-1960, 374 were paroled in California, 117 in New Jersey and 374 in New York, none of whom committed another homicide.

Evidence indicates that under our present system of capital punishment innocent people have been executed. Men and juries are not infallible and "it is not within the province of any human agency to cut short in this life the possibility of God's redemption of one of His children."



## WHO AM I AMONG SO MANY ?

"Who Am I Among So Many" was the theme of the 1961 convention of the Episcopal Young Churchmen of the Diocese which was held on Friday and Saturday, April 14-15, with St. James' Church, Hendersonville, as host.

One hundred and twenty-five delegates were present at the opening dinner, at which an official welcome was given by DeeDee MacDowell, President of St. James' Young Churchmen. Creighton (Zeke) Sossomon of Sylva, President of the Diocese, gave the response, and presided at the business session on Saturday. Also attending were the Rt. Rev. M. George Henry, the Rev. William A. Yon, Youth Advisor for the Province of Sewanee and Keynote Speaker, the Rev. James Y. Perry, Diocesan Educator-Missioner; The Rev. John Barr, Rector of St. James and Chairman of the Youth Commissions; as well as fourteen other clergy from the Diocese.

Following the Service of Evening Prayer, the group adjourned to the parish house for skits, dancing and relaxation. Youth groups who presented skits included St. Andrew's of Bessemer City, Epiphany of Newton, Trinity of Asheville, and St. Mark's of Gastonia.

The Service of Holy Communion was celebrated Saturday morning and after breakfast in the parish house, Mr. Yon led the first workshop on the theme. The Workshop broke up into ten discussion groups which were led by officers of the Diocese and several other young churchmen. Five questions pertaining to "Who Am I Among So Many" were discussed, such as the appropriate and inappropriate responses to the Christian Religion, and the true meaning of success. During the second workshop, Mr. Yon answered questions submitted by the individual groups, and read and commented on the reports of each group.

A third workshop was conducted after lunch by the Rev. John Barr, who stressed the Young Churchmen's notebooks, published by the National Council, the Diocesan Youth Handbook, the Ten Point Standard and Guide for Youth Groups, the Bishop's Study Course, organizations, The Mountaineer (The Diocesan Youth newspaper) the Constitution and resources.

*Instructions for the evening were given by Creighton (Zeke) Sossomon at the dinner served by the Women of the Church, St. James', Hendersonville.*



*Conference Leaders, from left to right, are Creighton (Zeke) Sossomon of Sylva, President of the Young Churchmen of the Diocese, The Rev. William A. Yon, Youth Advisor for the Province of Sewanee and Keynote Speaker, The Rev. John Barr, Rector of St. James', Hendersonville, N. C. and Chairman of Diocesan Youth Commission, and the Rt. Rev. M. George Henry, Bishop of the Diocese.—Photos by Barber Hendersonville.*

Bishop Henry awarded certificates of Merit to the three Youth Groups in the Dioceses which had lived up to the Ten Point Standard and Guide: Church of the Epiphany, Newton; Grace Church, Morganton; and St. Mark's Church, Gastonia.

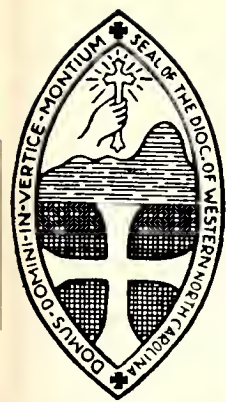
Bobby Millikin of Epiphany, Newton, was elected new President during the business session in the afternoon. Other officers are Frank May of St. James', Hendersonville, Vice President; Mary Dameron, Secretary; Marilyn Poole of Epiphany, Newton, Treasurer; and Liz Colton of Trinity, Asheville, Editor of The Mountaineer.

The new President, Bobby Millikin, and the new Secretary, Mary Dameron were chosen to attend the Provincial Convention to be held in Louisville, Ky., for one week in August, and the National Convention to be held at Ann Arbor, Mich., immediately thereafter.

A full schedule of worship, discussion, business, entertainment and fellowship made up the two-day convention, which is the highlight of the year for the young people in this Diocese.







# The Highland Churchman

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JUNE, 1961

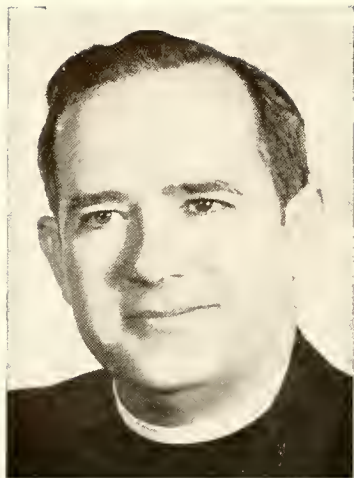


Official  
Publication  
of  
The Diocese  
of Western  
North Carolina

## Growth Through Faith

(See pages 4 and 5)





## THE BISHOP'S CORNER

This issue of the *Highland Churchman* comes as some are on a vacation, others are planning a vacation, and most others are wishing they could take a trip or do something just to break the routine.

During the summer months the routine does change. In a home with children there is no longer the hustle and bustle to get them off to school. Maybe there is a day camp or a Daily Vacation Bible School, but even if there is, somehow the pressures of the school routine are relaxed. Where there are no children there seems to be the same let-up in pressure. We blame it on the warmer weather when we should take it just a little easier. Or maybe in business, "a little more golf (or fishing) is just expected in the summer." I know that people write fewer letters in the summer to my office.

The root word from which "vacation" comes is a Latin word. "Vacare," which translated means "to be empty." I wonder how many take a true vacation. When I hear of people taking a vacation, I hear they went here and there and did this and that, and came home exhausted. This doesn't sound to me to be empty. It sounds as though the person was too full of activity.

You recall the parable of the house vacated by the spirit and when he came back he found the house filled with seven more deadly spirits. Aren't too many of our vacations like that? We are tired after months of constant routine. We want to "clean house" in our own lives so that we can start anew. The tragedy of too many vacations is that we fill up the house with more deadly activity and the last state of the man is worse than the first.

Could we look to a Christian Vacation? How would it differ? First, we would recognize that the world around us is God's, not ours. Time is no way binds God. In God's world, why rush? Have your prayers with your breakfast as a symbol of beginning the furnishing of your day with calmness, peace, reflection, a constant companionship with God. Why not in your resting read a good book, not some escape reading like a mystery story, but something like J. B. Phillip's *Down Peacock Feathers*, or if you want something

heavier, A. M. Ramsey's (The Archbishop of Canterbury) *An Era In American Theology*.

Of course, every member of the church will "worship God every Sunday in His church." This is your bounden duty. Let your vacation be a time when you know something of your church outside your own parish boundary. See what other parishes or missions are doing, what are the opportunities the church is meeting in places new to you. Get the feeling of the church being available for you everywhere, and how the church is worldwide.

And now let us get back to the word "vacation" . . . to be empty. Is your vacation to be empty to be filled up with yourself or is it to be empty to be filled with God? To be filled with self is to be bored, and tired out. To be filled with God is to give Him a chance to bring reality back into you . . . the newness of life. Decide now: An emptiness for self and self pleasure or an emptiness to be filled with God which is true Re-creation.

Vacation for self is more of the same old rush. Vacation under God is the renewing of your mind and soul so that you may prove what is that good and acceptable Will of God.

+ + +

### DIOCESE OF WESTERN NORTH CAROLINA ASHEVILLE, N. C.

Notice is hereby given that on May 27, 1961, acting in accordance with the provisions of Canon 60, Section 1, of the Constitution of Canons for the Government of the Protestant Episcopal Church of the United States of America, and with the advice and consent of the Standing Committee of the Diocese of Western North Carolina, in the presence of the Rev. H. Roger Sherman, the Rev. Welch K. Tester, and the Rev. Frank E. McKenzie, Presbyters of this Diocese, I formally accepted the Renunciation of the ministry of this Church made to me in writing by

ALBERT H. FROST, Presbyter

who is therefore released from the obligations of his ministerial office and deprived of the right to exercise the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred on him at his ordination.

(signed) M. GEORGE HENRY  
*Bishop of Western North Carolina*

### The Highland Churchman

P. O. Box 5074, Asheville, N. C.

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# The Refugee and Our Christian Responsibility

Mrs. John Boyce of Trinity, Asheville, presented a moving and graphic picture of plight of the refugee in our world today, at a conference on "Christianity in Action" held at IntheOaks. Drawing upon her two years' experience as a refugee worker in Europe and Africa after World War II, she described the conditions under which the refugees have lived and the problems that must be faced in trying to help them.



*Mrs. John Boyce*

Mrs. Boyce posed the question to the 85 persons present: "Are you ready to get involved in this most difficult of social problems?" A fruitful discussion followed as to how individual and church groups can do something constructive and concrete in relieving this tragic and pressing need.

Considerable interest was aroused in giving to the Presiding Bishop's Fund for World Relief: in sponsoring refugees coming to this country: and in accepting with friendliness the refugees already living in our communities.

Stress was made of the importance of suitable legislation being passed to allow adequate immigration for these displaced and desperate people. It was urged that each of us make known our views on this subject to our Congressman.

The Episcopal Church has sponsored 12,000 refugees over the last ten years and is a participating member of Church World Service, a coordinating agency in relief work for all the non-Roman Christian bodies. In particular, the efforts of the Quakers in this whole field of refugee work was commended, because of their "self-help" method of assistance, which is given with such humility.

Mrs. Boyce was realistic in presenting the difficulties involved in the Refugee Problem, but firm in her conviction that as Christians, each of us should face and accept these difficulties and do all in our power to help our brothers in need.

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## Dedication of a New Parish House

May 14, 1961, will be a day long remembered by members of the Church of the Ascension in Hickory. On that day, the new Parish House was dedicated at a 4 o'clock service, which was attended by many persons beyond the seating capacity.

The Rev. Robert Campbell, Rector of the church, opened the service and noted that the first hymn, "The Church's One Foundation," was particularly appropriate for the occasion.

The Rt. Rev. M. George Henry conducted the dedication service, with the responsive participation of the congregation. The Bishop gave a short address, dealing with the cross as a symbol of the church.

The service was interdenominational in nature, with Mr. Julian C. Whitner, Mayor of Hickory, expressing the appreciation of the city for the work the Episcopalians have done in promoting the church life of the community; and The Rev. Howard C. Cates, President of the Hickory Ministerial Association, commending the achievement of Episcopalians in the last decade. In addition a beautiful floral arrangement, which was placed in the rear of the church, was sent by the pastor and the congregation of the First Baptist Church in Hickory.

The Rev. James Y. Perry, Jr., Diocesan Educator-Missioner, was the final speaker at the service.

Since the arrival of the Campbells in Hickory, the new church, the rectory, and finally the new parish

house have been built. Mr. E. M. Fennell was chairman of the building committee of the latter.

Rectors who attended the occasion included the Rev. Messrs. Rodney Kirk of the Church of the Epiphany, Newton; John Carter, Grace Church, Morganton; Fred Taylor of St. James', Lenoir; Frank McKenzie of St. Paul's, Wilkesboro; Charles Allen, St. Mark's, Gastonia; and Henry Moore, Chaplain, Patterson School.



*The new Parish House (right rear) of the Church of the Ascension, Hickory, was dedicated at a service held in May.*



# Growth Through Faith

In the Oaks was jammed with delegates and visitors the first of May for the 39th annual convention of the Diocese of Western North Carolina. Here it is that the Diocese is given the impetus and program for the coming year and that the individual parishes and missions have their voice as members of one family. Much was accomplished during the convention. We include here a few of the more important items:

## HIGHLIGHTS FROM THE BISHOP'S ADDRESS

In his review of the past year, Bishop Henry pointed out that there has been a serious financial situation resulting in a cut of \$100 per year in the car replacement of the fifteen mission clergy, Mr. Perry, and the Bishop. In addition, the Executive Council voted a five per cent cut in all mission clergy salaries. Fortunately, certain parishes and missions responded, some by accepting their full quotas, others by special gifts, with the result that in the first quarter the cuts were

not put into effect. The Bishop pointed out that there are still three quarters left, and stated, "I would like to make it clear that the possibility of salary cuts still holds. We trust, however, that every congregation will do its utmost to keep these cuts from being made. This can be done if every congregation sees to it that the quota is sent in regularly."

In looking ahead, the Bishop set forth a five-year plan of church extension with suggested goals of a new mission annually in Gastonia, Taylorsville, Valdese, Sparta, and Cherryville. "We are sent to the whole world," the Bishop reminded the convention, "at least we can plan to reach those who live in the confines of this Diocese."

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*Pictured on the cover, left to right, are the Rev. Welch Tester, retiring Secretary of the Diocese, the Rev. Gale Webbe, Secretary, and the Rt. Rev. M. George Henry, Bishop, who is presiding at the 39th Annual Diocesan Convention.*

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*Delegates Ponder The Question.*







*Delegates relax between sessions.*

In further financial matters, the Bishop called attention to the large bequest from Dr. Louis W. Alston, the income from which will be used in the building of a rectory at Boone and the erection of Deerfield. In the light of this, the importance of endowments to the Diocese is evident and individuals were urged to consider the Church in their wills.

Another problem that the Bishop presented to the convention was that of the business management of the Diocese. This includes not only the actual administration of the Diocese, but also the tangled financial and land-title picture of many of our missions. The Bishop, therefore, placed before the convention for its consideration the possibility of a business manager as a permanent member of the Diocesan staff.

## A BOLD STEP

After considerable discussion and much airing of diverse opinions, the convention voted to adopt the pre-budget canvass system for the Diocese. In effect this is the adoption on the Diocesan level of the policy recommended for parishes and missions sometime ago. In the future, beginning in 1962, there will be no further assessments or quotas. The Diocese will operate on the basis of voluntary contributions from individual Churches with each parish and mission determining its contribution on the basis of its stewardship of God's bounty.

This is an adventurous act of faith on the part of the Diocese in that there is no guarantee that its present financial structure will be capable of being maintained. It was pointed out that in one sense it does jeopardize the mission clergy, the Diocesan Educator-Missioner, and the Bishop, not to mention the total work of the Church in Western North Carolina and beyond. However, the purpose of the recommendation and consequent approval by the convention was the affirmation that as individuals and as corporate bodies, Christians give out of gratitude to God and not to meet a legalistic obligation. To the Department of Promotion was committed the responsibility of stewardship education and preparation for the implementation of the new system in the remainder of the year.

## FEDERAL AID TO EDUCATION

The convention went on record as opposing Federal aid for parochial schools in adopting the resolution "that this convention endorse the principle that private schools be supported in full by private sources or by a church; and that we state our unalterable stand against the use of Federal funds for the support of private, parochial, or secular schools."

## MOBILE CHURCH

At the convention a model of a mobile church, designed by Mr. James Washburn, was exhibited. The church, constructed of laminated plastic and costing in the neighborhood of \$12,000, is modern in design and seats 86 people. Its purpose is to help establish new missions. It can be constructed by two men in a day and when no longer needed, it can be dismantled and moved on to a new location. It is hoped that it may be possible to have the church in production for use this fall.

## THE CONVENTION ELECTED

Deerfield Board: Mrs. R. L. Haden, Hendersonville; Mr. V. Jordan Brown, Asheville; the Rev. H. Roger Sherman, Canton; St. Mary's School: Mrs. A. B. Stoney, Morganton; the Rev. G. Mark Jenkins, Fletcher; Trustee of the University of the South: Mr. James Y. Perry, Sr., Arden; Valle Crucis School: Dr. G. K. Moose, Boone; the Rev. William A. Edwards, Marion; Dr. Mary Michal, Waynesville.

IntheOaks: the Rev. Welch Tester, Spruce Pine; Mr. John B. Reeves, Brevard; Mr. Frank B. Rankin, Mt. Holly; Thompson Orphanage: Mrs. Walter Baermann, Waynesville; Mrs. A. B. Stoney, Morganton; Kanuga: Mr. William F. Orr, Brevard; Mrs. Roger Shaffer, Tryon; Trustee of the Diocese: Mr. J. G. Adams, Jr., Asheville.

Appalachian School: Mrs. Lucius Sayer, Tryon; Mrs. W. T. Carpenter, Lenoir; the Rev. James Hindle, Mt. Holly; the Rev. Paul Chaplin, Asheville; Patterson School: Mrs. Robert Campbell, Hickory; Col. Robert Morgan, Asheville; Mr. Charles Dohbin, Lenoir; Standing Committee: the Rev. Frank McKenzie, Wilkesboro; the Rev. Welch Tester, Spruce Pine; Mr. J. Y. Perry, Sr., Arden; Mr. E. L. Kemper, Shelby.



*A quiet corner at IntheOaks.*



# TO THE GLORY OF GOD

They gave thanks for the tiny daughter born to them, and prayed that they be given the insight and faith to guide her through a happy childhood. They had no wealth, but they had faith and a constant awareness of God's grace and beauty all around them—a faith reflected in their daughter. The little girl grew as did her deep sense of gratitude for the blessings of her childhood.

As a need came, so did its solution. College brought exciting and challenging experiences to Barbara Davis, all of which she accepted with confidence and a sense of thankfulness.

Such was the beginning of the new altar at St. Luke's Church, Chunn's Cove, Asheville. With the first money she earned after graduation from college, Barbara started sending checks to the Altar Guild of St. Luke's in memory of her grandmother, Mrs. Ida Turner. Three lovely candlesticks appeared. Then, with Mr. Myron Jensen's contributed labor, the new altar came into being.

In building the new altar, Mr. Jensen retained the three frontal panels, which look even more handsome in their enlarged setting. A new tabernacle holds the cross above it, with a low shelf running the length of the altar holding the new candlesticks. The light, modern, finish tones in well with that of the credence table and pulpit. Mr. Leon and Craig's advice and sketches were of great help.

Thus with gratefully given capital, and cheerfully given labor, a new and beautiful altar for St. Luke's has been achieved.



*The new altar is completed at St. Luke's in Chunn's Cove.*

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## Bishop Henry Calls For Positive Action In Race Relations

Nearly 100 church people heard their Bishop decry racial discrimination as incompatible with the will of God and His kingdom, at a recent conference held by the Diocesan Department of Christian Social Relations at IntheOaks.

Pointing out that racial prejudice is as old as the story of Joseph, the Rt. Rev. M. George Henry cautioned against the feeling that this is a problem peculiar to our time.

"Racial prejudice is a manifestation of the natural, unredeemed man who considers himself superior to others of a different color and background. Belief in the superiority of a race very logically issues forth into a Nazi-type ideology, which of course is anti-Christian and anti-Democratic."

He attributed as pure nonsense the charge made by some that the demand of the Negro for equality and justice is instigated by Communists. Rather he believes that the situation stems directly from the education of the Negro who can now read and understand such things as the Declaration of Independence, wherein 'all men are created free and equal'. "The extreme rightists and those against any change are the ones

who make a mockery of Democracy and feed the Communist propaganda with examples of how Democracy doesn't work," the Bishop said.

"The course for a Christian in race relations is clear when he prays OUR FATHER, for this makes him a brother to all men. The church as God's representative in this world is not put here to reflect the mores and customs of the surrounding culture, but to take its direction from the will of God and to lead in Christianizing the society in which it dwells."

Bishop Henry called for the churches in the Diocese to take the initiative in forming human relations councils composed of leaders of both races. In this way the church can prepare in constructive ways for the social changes that are coming, regardless of their popularity. The only choice is whether to experience an explosion of racial strife and violence as in Little Rock, or to solve these problems through Christian means.

"All churches in the Diocese should welcome Negroes at their services of worship," the Bishop stressed.

# *News Around The Diocese Features:*

... Captain James Strachan of The Church Army, who has gone to New England after several faithful years of service at St. Mary's in Quaker Meadows and St. Stephens, Morganton. He was the sole remaining member of the Church Army in the Diocese.

... The Rev. Rodney Kirk of the Church of the Epiphany, Newton, who will serve as the new chairman of the Division of Youth, Department of Christian Education, replacing the Rev. John Barr, who left June first to become Rector of St. John's Church, Columbia, S. C. The Barrs were entertained at an open house given by the parishioners of St. James, Hendersonville, a week prior to their departure.

... Our Bishop, who will take a much needed vacation during the month of July. His office will be open throughout the summer in the mornings, Monday through Friday.

... St. John-in-the-Wilderness, Hendersonville, which is indeed growing and will call a full time rector this fall. Other signs of growth include the first installation of officers of the Women of St. John-in-the-Wilderness, which was held at a recent Sunday service, and a parish library, which will soon be available to the parishioners.

... Hymn titles, which were used as sermon topics at a very successful preaching mission held in May at Valle Crucis by the Rev. Frederick F. Valentine of Brevard.

... The women of the Church, Church of the Transfiguration, Bat Cave, who each pledged to earn or give an additional \$5.00 to meet the increased needs of the Church.

... The Very Rev. John W. Day, who will be in charge of St. Luke's, Chunn's Cove, Asheville, and the Rev. Norvin Duncan, who will be serving at the Church of the Redeemer, Craggy, Asheville.

... Mrs. Norman Binsted of Washington, D. C. and the Rev. and Mrs. Leopold Damrosch of Bar Harbor, Maine, who have returned to their homes after spending a vacation in Bat Cave at The Belfry, where Mrs. Binsted and the late Bishop Binsted have spent much time in the past years.

... The Rev. John S. McDuffie, who will be interim supply priest at St. James in Hendersonville.

... The Division of Youth of the Diocese, which held a commission meeting in May to make plans for the delegates who are attending the Provincial Convention in Kentucky and the National Convention in Michigan. The Rev. Rodney Kirk will be the adult advisor to accompany the young people on their trip in August.

... The Hendersonville Deanery clergy, who held a teacher consultation conference in May, under the leadership of the Rev. James Y. Perry, Jr.

... Mr. William Bolton of St. John's, Marion, who will be the lay reader in charge of St. Paul's in Burke County.

... The Rev. and Mrs. James Y. Perry, who spent the month of June visiting Mr. Perry's sister in California. The Perry's camp, Sky Valley, outside Hendersonville, is being headed by the Assistant Director during their absence.



## Plan For Winning Others To Church

"As Church persons interested in seeing other people come into the Church through Baptism and Confirmation, will you do these five definite things? You will note that they are quite definite. Do not omit any one of them.

1. Within the next two days make a list of five persons that you think might be interested, even mildly, in the Episcopal Church. Think over those you meet in business or socially. There are probably a number who are not active in any Church.

2. Say this prayer: 'Direct me, O Lord, in leading people to Baptism and Confirmation, especially the following: (here insert the names of your friends), through Jesus Christ, our Lord. Amen.'

3. Within the week make an occasion to talk with at least one of the five persons on your list and invite him or her to go to Church with you.

4. Bring that person or one of the others to Church next Sunday. See that he or she meets the Rector and at least five parishioners.

5. When an Inquirers' Class starts, invite those on your list to come with you to class.

See what will happen, under God's guidance, when you take these five steps. Will you take them? Holding to the time schedule suggested is important because it avoids putting things off."

The parishioners of Grace Church, Morganton, received this communique from their rector. The Rev. John W. Carter, the Rev. Charles Kean, Rector of the Church of the Epiphany, Washington, was the originator. Doesn't it pique your Christian conscience?

## WHAT ARE YOU DOING ABOUT PATTERSON SCHOOL ?

**\$220,000 MUST BE RAISED!**



## THE COMMITTEE OF 1,000

The pages of a dusty row of Diocesan Journals for the last ten years record a thrilling period of advancement for that part of the New Israel that is the Church in Western North Carolina.

Songs of joy at the birth of each new mission and laments on fields-of-conquest left untouched, burst forth simultaneously.

They, the New Israel, are grateful people, possessed of a sense of what God is eternally doing for them and aware of the historical truth, that the Church on the defensive is the Church in retreat.

In the year of our Lord, 1954, the Churchmen of this Diocese oversubscribed by 50 per cent the \$100,000 needed for capital improvements in the Diocese. Before the smoke had cleared it became obvious that the original estimate had been grossly understated.

Convention delegates in 1956 heard the resolution—that established the Committee of 1,000, an outgrowth of faith and concern by laymen of the Diocese.

Four hundred and twenty-seven laymen responded to the Committee's first appeal with individual subscriptions of \$10.00 or more. Last year, over 600 individuals contributed in excess of \$6,000.

The Executive Council is anxiously watching for the Committee's appeal this month. At present, an authorized grant of \$8,000 leaves a small over-draft in the Loan Fund and about enough money to paint one roof (if it is a small one) in the Grant Fund. Relief cannot be expected much before the end of 1961, when it is estimated that \$15,000 will have been returned to the Loan Fund through repayments.

Except for the \$6,000 contribution of the Com-

mittee of 1,000 and the action of the Executive Council in appropriating the full amount of interest collected on loans to the Grant Fund, the authorized loan of \$8,000 for a rectory at St. Luke's, Boone, would have been a lost opportunity. The Church in effect would have been in retreat on a vital front — work among college students.

To say that the Executive Council faces the possibility of embarking on an austerity program for the remainder of this year would be a gross understatement. There might be some cause for panic except for the hope that during the month of June the Committee of 1,000 will reach its expectations. Last year the women of the Diocese represented 25 per cent of the total contributors to the Committee of 1,000. It is to be hoped that their participation is indicative of a general trend and that this year's Committee will include more individual contributors and contributions from organizations of Episcopal Young Churchmen and Episcopal Churchwomen as well.

Keymen for each parish will be following up renewals and obtaining as many new members as possible in order to assure the continuing effectiveness of the Grant Fund of which the Committee of 1,000 is the main source of supply. It is hoped that bulletins will carry this appeal and that keymen will accept the opportunity to bring it directly to the people during Sunday services.

Somewhere in the Diocese there is an opportunity to go forward now in more effective service to Christ. It is more than likely that there is a small mission already too over-hurdened financially to qualify for a loan, or a new mission that must have a roof before it can be painted. This is where you, your \$10.00, and the Committee of 1,000 come in.

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ARE YOU A MEMBER OF THE COMMITTEE OF 1,000?  
IF NOT, YOU ARE INVITED TO JOIN NOW!

**ANNUAL DUES \$10.00**

**Join Now By Mailing Check With This Coupon**

COMMITTEE OF 1,000  
J. Ralph Todd, Treasurer  
217 West Ashe Ave.  
Lenoir, N. C.

Name \_\_\_\_\_ Church \_\_\_\_\_

Street Address \_\_\_\_\_

City \_\_\_\_\_



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# THE HIGHLAND CHURCHMAN

AUG 29 1961

August 1961

## The Life God Gave Us

(See Page 2)

*The Diocese  
of Western  
North Carolina*







## The General Convention

A worldwide Church will map long-range action on its many spiritual, social, health, economic, and administrative concerns when the Protestant Episcopal Church in the U.S.A. holds its 60th triennial General Convention September 17-29 in Detroit.

Among matters coming before the bicameral legislative body of the Church will be: the so-called Blake proposal for union with the Methodists and Presbyterian denominations and the United Church of Christ; a report discussing full communion with the United Churches of North India and Pakistan; the proposal for inter-communion with the Philippine Independent Church; plans for expanding the Church's worldwide mission; the shortage of clergy; changing city churches; increasing alcoholism; racial discrimination; a budget for the next three years; and a proposal for holding smaller conventions annually instead of transacting Church business at a giant conclave every three years.

The General Convention, made up of the House of Bishops and the 670-member House of Deputies, will meet in Cobo Hall, Detroit's convention center.

The Rt. Rev. Arthur Lichtenberger, Presiding Bishop, who assumed his duties on November 15, 1958, will now preside for the first time at a General Convention. He will act as chairman at joint sessions of the two houses and will conduct meetings of the House of Bishops.

The House of Deputies includes four clerical and four lay delegates from each Episcopal diocese, one clerical and one lay delegate from each missionary district. All Deputies are elected by their diocesan conventions. Neither House can legislate by itself. Both must concur in all legislation passed.

### YOUTH WILL HAVE ITS PART

Hundreds of teen-agers will participate in a busy Youth Weekend at General Convention, which will follow the theme "Christ — For the World?" This theme will be developed along parallel lines with that of the convention, "Ye Shall Be Witnesses."

This is not a program which adults are planning for teen-agers, for there are two college freshmen, a boy and a girl, on the executive planning committee, with more youth to be added. The young people supplied the title for this event and it was largely their thinking that led to adoption of the provocative theme. The question mark in the theme is characteristic of youth today.

## The Life God Gave Us

(See cover picture)

*"Christ of St. John of the Cross"*  
Salvador Dali

Since we are ego-centric individuals, we quite naturally find our thoughts leading us from the words of this title to the life God gave us in our own being.

We think of life itself with all its accompanying gifts — body, mind, spirit, talents, the beauties of nature, family and friends.

But that's not the life Salvador Dali had in mind when he painted his now-famous *Christ of Saint John of the Cross*.

Look again at the painting . . .

What's the dominant figure?

It's Christ, of course.

And there's the heart of the matter. Christ is "the life God gave us."

That life was a full life, lived out among men, lived amid all the problems and tensions of this world. It was a life that did not withdraw; it did not shun the market place or the workaday world. It was a life that ended as every life must end — in physical death.

But that's not the end of the action.

The life God gave us in Christ overcame even death. The tomb couldn't hold him. He arose from the dead.

Victory!

This victory is ours in Christ. We, too, shall triumph over the grave and be raised in a new body like unto Christ's glorious body. That's God's word to us, sealed by "the life God gave us," Christ.

Look again at the painting . . .

See how he leans forward, how he hovers over all of life (even over the fishermen working along the shore of the lake). He seems to permeate all of life in this world . . . nothing escapes his presence.

He yearns to share his life with everyone. He is desirous that no man should struggle through life alone.

As Christians, we are assured that we never walk alone; he walks with us. We never suffer alone; he suffers with us. We never labor alone; he labors with us.

The life God gave us — Christ — is the life which makes the life God gave us — our own life — the life God intends it to be: a Christ-centered life.

Dare we be stewards of such grace?

—RICHARD L. PETERMAN

## The Highland Churchman

P. O. Box 5074, Asheville, N. C.

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AUGUST, 1961



*Trinity Episcopal Church, Asheville, as shown from Church Street, with the projected new parish house in the foreground.*

## Courageous Giving

In such a time as ours we are recalled to give and build courageously . . . that we may continue steadfastly in the apostles teaching and fellowship, and the breaking of bread, and in prayers. Such has been the spirit behind the building campaign at Trinity Church, Asheville.

The congregation itself, at an unprecedented meeting in the church, insisted on setting its own goal at \$300,000, in spite of the warnings expressed by some of the lay leaders, and then enthusiastically went about raising it.

Beginning in May, a campaign for funds has been held. On July 30th the goal was realized. After a morning announcement of the success of the drive at the service of morning prayer, the congregation joined in singing the Doxology in praise and thanksgiving.

Trinity, which was established in Asheville in 1848, has over the years, become surrounded by warehouses, parking lots and the like. The members believe that, in these our times of population explosion and urbanization, the church will have a continuing ministry in this area, and therefore must expand its facilities. This conclusion was reached by a special study committee formed two years ago under the chairmanship of John Simmons. It was felt that the present buildings were adequate for worship but far from adequate in the other areas of parish life.

The study was presented at the annual meeting of the Parish in January, 1960. Many months later, after considerable enlargement of the plans, the campaign got underway.

A very handsome Parish House (pictured here) will be built to the south of the present parish house, and will include several new classrooms, one floor to house the administrative offices, in addition to an

informal meeting room and a large choir rehearsal room. The latter two areas will be named in honor of former rectors, Willis Gaylord Clark, and the late George Floyd Rogers.

The newly designed parish house conforms with the existing Gothic buildings. Preliminary plans have been made for a second parish hall (not pictured) which will provide space for feeding 400 persons, a modern and convenient kitchen and a work room for use by parish groups.

Considerable refurbishing of the existing facilities are also foreseen.

The contract for the first building, the parish house, will be let very shortly.

The building committee was headed by Walter Barden, the fund committee by Julian A. Woodcock, and the campaign director was Mrs. Charles E. Dameron.

Never once has this group, or any of the hard-working members of the parish, lost sight of the impetus for this campaign as described by the Rector, the Rev. John W. Tuton, "I call upon each one of those who looks to this parish for their spiritual guidance to give courageously, and ask that the life of this parish may become increasingly effective; I ask that God's purpose may become better known through our life here; I ask this not just because you already love God and this parish — but that by the courage of your giving you may thereby grow to love God and this parish more and more and in such love find a more abundant life."

Trinity Parish includes some 450 families. The Diocese can be justly proud of the success of this undertaking by its largest church and can join with Trinity in prayers of thanksgiving for its fulfillment.



# Thy Will Be Done,

# - ON EARTH

Ponder these things:

*Item:* Eighty per cent of the three billion people on this earth have never experienced what we Americans call a 'square meal'; and probably never will.

*Is this God's Will?*

*Item:* Four out of five human beings have never seen a doctor and never will. They are born, live, and die without contact with a single miracle of modern medicine.

*Is this God's Will?*

*Item:* There are thirty nations in Africa struggling with independence; suffering the birth-pangs of self-government; frustrated by over eighty per cent illiteracy. The world is losing the fight for literacy—children come along faster than we produce teachers and schools.

*Is this God's Will?*

*Item:* A message of hope and encouragement to the masses of Latin America would have to be read to them: they are kept in ignorance and poverty by the feudal owners of the land.

*Is this God's Will?*

These are clichés: facts everyone accepts with the complacency of inevitability, but does little about. The great masses of humanity are 'backward' and therefore doomed to hunger and pain and ignorance. This being so, we can look homeward and ponder:

*Item:* James Conant, President emeritus of Harvard, after a first-hand survey of the slum areas of our largest cities found that as many as seventy per cent of the boys and girls between the ages of sixteen and twenty-one are out of school and unemployed. He says this situation is "social dynamite, like piling up inflammable material in an empty building in a city block." The Secretary of Labor adds: "This is potentially the most dangerous situation in America today." These are largely unskilled Negro youth spurned alike by employers and labor unions. Most of them are recently come from the South. Who is to blame for this situation? Certainly not the young people who are the chief sufferers.

*Is this God's Will?*

*Item:* General Motors in 1955 reported an income of over a billion dollars — the first corporation to do so. Last year (according to the Justice Department) organized, syndicated crime made over nine billion out of a total 'business' of forty-seven billion dollars. Half of this profit went to bribe law enforce-

ment officers, who thus received more from criminals than from taxpayers.

*Is this God's Will?*

*Item:* Admiral Rickover, in his book, *Education and Freedom*, says that we are only dimly aware of the mortal challenge of Communism and that our response is chiefly one of apathy. The body politic seems to him fatally corpulent, awash in its own lard, consumer-conscious, pleasure-bent, sharing few worthy purposes, oblivious alike to its own sloth and to approaching disaster. Is there enough truth in this condemnation to justify some urgency on the part of the Church?

## RELIGIOUS WAR

The Church which stands for God's Will in every area of our individual and corporate being, is condemned by the 'Left' for failure to act effectively, and denounced by the 'Right' for attempting to act at all. A religious war is in progress, not a civil war between religious groups, but a fight to the finish between the churches and those whose selfish ends are endangered by the Christian Gospel. All who lust for the power to control and exploit human beings must contend with the Church — that Holy Fellowship upholding the rights of people when threatened by government and wealth, because they are so endowed "by their Creator."

## ATTACK FROM THE LEFT

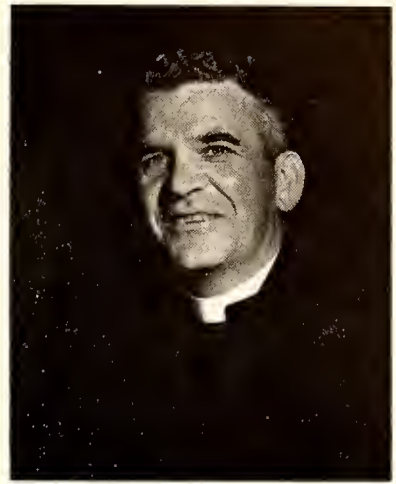
The Communist world conspiracy is pushing a sophisticated attack on the Church in terms of "by their fruits ye shall know them." The Communists contend: the Church *talks* about justice, freedom, the destiny of man — Communism *acts*. Christianity *preaches* about the physical, cultural, and spiritual needs of human beings — Communism *creates* a society where these needs find fulfillment. Christ taught his disciples to *pray* for daily bread — Communism *provides* it. The Church is *against* revolution, *against* the radical changes which would give the exploited masses their just share of the things of the world — Communism exists *for* this purpose only.

Christianity claims to be the Truth, God's supreme revelation of His nature and purposes. Communism scorns this claim as unscientific, pragmatically ineffective, and a hindrance to free investigation, the free search for truth. All efforts for social betterment, and for the acceptance of scientific fact have been opposed by the Church, so say the Communists. The Church proclaims high-sounding, but empty, promises — Communism means achievement.

This, briefly, is Communism's attack on our religion and our Church. In many places it is effective—

By THE REV. FRANCIS H. CRAIGHILL, JR.

*The Author has served Churches in Georgia, South Carolina, and New York City. His last charge was Rector of Bruton Parish in Williamsburg from which he retired. He now resides in Hendersonville.*



it seems to be winning the war of religion in parts of the world. Why? Mainly because there is enough truth in the charges to give them credence. The Communists are merely repeating what most of us have heard for many years — there always has been a wide gap between our Christian commitments and our actions. It is true that the Church (at least important Churchmen) has opposed social and economic reforms designed to improve the lot of the majority in many parts of the world. Church people for, to them, religious reasons have led hopeless assaults against scientific fact. In 19th Century Britain when Karl Marx was living and writing in London, much of the opposition to legislation aimed at protecting workers, especially women and children, came from Bishops in the House of Lords. In 20th Century Russia when the Communist revolution first found success, the Church historically was identified with the Czars and therefore with the exploitation of the people. In many countries the Church has been (and is) a great land owner among land owners, so that their interests and concerns tend to be alike. The Church almost everywhere in recent centuries has seemed to be conservative, anti-revolutionary, on the side of stability and conformity. (It is not our purpose now to defend the Church, for every Churchman should recognize distortion of truth and be able and ready to repel attacks against the Church from both the 'Right' and from the 'Left'.)

#### ATTACK FROM THE RIGHT

Paradoxically, there is a considerable, growing number of people who denounce the Church and her leaders for trying to act, for undertaking to work for God's Will in our world. Those who would translate the Church's words about justice and freedom and human dignity into Christian action are branded as enemies of Americanism; they become victims of ignorant and irresponsible name-calling: Socialist, Communist, Fellow-traveler, Dupe, Do-gooder, and so on. This war against the Gospel of Jesus Christ from the 'Right' is often led by prominent laymen and serves to hinder Church leaders who need financial support, and thus push the Church closer to being what the Communists say it is. These anti-Communist laymen are giving real aid and comfort to the enemy — the world Communist conspiracy. They are the ones who

are actually cooperating with the Communists in their effort to neutralize the Church. In their frantic defense of 'free-enterprise' and 'private property' they are forgetting that the Bible and Biblical teaching is the stronghold of individual rights.

Of course, the Communists did not neglect the possibility of taking over every social group and all means of communication. If this could be done it would be the cheapest way to conquer. There was a time when they did make some progress in this country, but it was during the black days of the Great Depression. Communism, as it always does, was feeding on injustice, hunger, and disillusionment. Some intelligent young idealists were impatient with the failures of Capitalism and of the Church: everywhere people were hungry, yet food was a glut on the market and had to be destroyed. Communism seemed to offer an appealing new idealism, and some were deluded by the Communist ploy. It is worth noting that the clergy have been less susceptible to the blandishments of Communism than others because their idealism is always tempered by the realism of the Bible, and, in the Episcopal Church, the Prayer Book. Communism in this country was virtually wiped out by the social legislation of the nineteen-thirties and forties with the resulting improvement in the living standards of the masses of our people. A recent comprehensive study (See *The Episcopalian* for July) found only twenty-five of over a hundred thousand clergy in this country with any remote Communist connection (.007 of 1% of all clergy) and none had a pulpit from which to proclaim his views. In England the so-called Red Dean of Canterbury is the only one left, and he does not have a vestige of influence.

There is no evidence that the Communists are any more successful in their efforts to influence leaders in education, government or the communication media. There just isn't a newspaper editor, industrialist, or Foundation executive secretly promoting the Communist 'line'. Churches, schools and colleges, and all who inform and influence public opinion are doing their job well; Communism cannot survive where a people have a free pulpit, a free press, and academic freedom. Sen. John West of Kershaw, chairman of the committee to study Communist activity in South Carolina, makes the report, "Non inventus est." The committee is still active, Senator



West said, but it has been unable to locate any Communists.

#### WHY

If Communists are so scare, then why the noisy anti-Communists? Why the fanatic attacks upon our leaders in Church and State? We think of the definition of a fanatic as one who redoubles his effort as he forgets his purpose; but unfortunately this attack from the 'right' is clear as to its purpose: "That government as the protector of the rights of the people shall disappear from the face of the earth." There is some confusion about words: many words are used with different meanings and for different purposes. Americans, Christians, and Communists do have some common aims and ideals; they use the same words, but sometimes with different meanings. All talk about justice, freedom, and human welfare. However, there are different ways of going about these aims: those who disapprove of seeking these common aims through cooperative action suspect that those who do approve are dangerous: and therefore they must somehow be connected with the external danger, the Communist Conspiracy. Actually, Governments and Churches exist to promote the common good through cooperative action.

John Doe and the Communists believe in a balanced diet for the Antarctica penguins: therefore John Doe is a Communist. Or, Richard Roe argues for Old Age Health Insurance under Social Security and Sam Coe asserts that compulsory, legal segregation must go: you strongly disagree, so Roe and Coe along with Doe must be involved in Communism. A popular politician recently said over Channel 4 — Greenville, that integration and desegregation were part of the Communist plot to divide and conquer.

The effort to neutralize the Church is strongly organized and securely financed. In addition to the John Birch Society there are the following: the Christian Anti-Communist Crusade; the National Education Program (Harding College, Searcy, Arkansas); the Christian Crusade; and many lesser outfits. Between them this anti-American and anti-Christian affray is successfully establishing itself in schools and colleges, in many communities, and in a number of defense installations. Many of the techniques of Hitler's Germany are being used.

Before it is too late we must make an end to strife at home, and unite in seeking God's Will on earth, submerge our differences in a new fellowship. We must get on with the job — there are experts and men of good will working to overcome our failures. There are ways out of even hopeless situations. The world cannot continue to exist three-fourths poor and one-fourth rich, and need not. It is not *God's Will*. God so ordered His Creation as to use our common service to prepare the world for the Christ who comes in love and judgment. God's renewing, forgiving, transforming love is open to all of us in every crisis. John Donne said, "Any man's death diminishes me, because I am involved in mankind." We may paraphrase this, "The failure of justice for any one of us diminishes all of us, because, under God, we are involved in the fate of all: 'and therefore never send to know for whom the bell tolls; it tolls for thee'."

"Thy Will be Done, On Earth."



*All Souls, Biltmore.*

## Spiritual Discovery

St. Huberts stag weathervane atop all Soul's Church, Biltmore, is back in its place, as reported in a recent issue of *The Highland Churchman*. But there is more to the story.

For many weeks, the center chandelier in the nave of the church has been watched for evidence of any weakness which would be caused by corrosion due to exposure after the weathervane had fallen.

It was decided that, for the safety of the parishioners, as well as the permanence of the building, the roof must be checked. This had to be accomplished from the inside of the building, because the expense of tearing into the tile roof would have been prohibitive.

Through the ingenious suggestion of the Rector, in conjunction with the knowledge of the personnel in a local construction company, scaffolding was built inside the church to reach the steeple.

As the steeple floor was broken through, the spiritual discovery was made. Lying on the floor, with the cork firmly wedged in the top, was a bottle of alcohol, the label reading, Asheville Spirits and Wine Company, an operation which became defunct in 1910. Curiosity, or was it thirst, compelled the discoverer to remove the cork. The fumes were still there, but the bottle was empty.

# News

## Around The Diocese

### Features:

... A used piano, which is needed desperately at Appalachian School, Penland, to accelerate the music program. Henry L. Teeple of the school writes that any piano in good condition would be more than appreciated, and that the school could arrange for the transportation thereof within a reasonable distance.

... Robert Haden, Jr., of St. James, Hendersonville, who has been doing an outstanding job as Head Counselor for the teen-age staff at Kanuga this summer.. Bob will enter Seminary training at Virginia this fall.

... Integration, which became a very successful reality at two sessions at Camp Henry this summer. The first consisted of three negroes, two girls and one boy, members of St. Matthias, Asheville, in addition to 20 other campers. The second was attended by 38 young people, three boys of whom were negroes from St. Barnabas, Murphy.

... The Rev. and Mrs. Isaac Northup and their four children, Josephine, Frederick, Emma and Isaac, who are spending the summer at Arden. Mr. Northup was Rector of All Souls Parish, Biltmore, for fifteen years and is now teaching and ministering at the Brooks School in North Andover, Mass. Mrs. Northup is the daughter of the Rt. Rev. Emmett Gribbin, former Bishop of this Diocese.

... Mr. William F. Orr of St. Philip's, Brevard, and a group of active laymen in the Diocese, who met at Kanuga for several hours of fruitful discussion with the Rev. Howard Harper, D.D., Executive Director of the General Division of Layman's Work of The National Council.

... M. D. (Red) Whisnant, Superintendent of Thompson Orphanage, Charlotte, who was honored recently with the Charlotte Rotary Club's annual Distinguished Service Award. The award recognized Mr. Whisnant as "a distinguished citizen . . . who has given unselfishly of his ability and leadership in education, agriculture, religion and the training, guidance and development of many hundreds of orphaned children. Thompson Orphanage is supported by Episcopalians in the three dioceses of North Carolina.

... The fifteen lay counselors, who gave of their time and talents this summer at Camp Henry, as well as the fifteen clergy who were released so willingly by their churches to attend the camp. The laymen included Mrs. Mae Belle Tucker and Mrs. Dolly Hewlett of St. Agnes, Franklin; Miss Jean Webster, Mrs. Belle Ledbetter and Mrs. Ernestine Tuton of Trinity, Asheville; Mrs. Helen Silvis, W. Y. (Peewee) Brown and Mrs. Peggy Tester, Trinity, Spruce Pine; Bill Bolton, St. John's, Marion; Miss Radeanna Poole, Redeemer, Newton; Henry Teeple, Appalachian School, Penland; Mrs. Rubye Mallory, Calvary, Fletcher; Mrs. Virginia Kirkpatrick, Transfiguration, Bat Cave; Mrs. Ferne Helton, St. John's, Haw Creek;

and Miss Grace Jahn, Grace, Morganton.

... The Rev. Charles R. Stinnette, Jr., Ph.D., formerly of Asheville and now Professor in the program of Psychiatry and Religion, Union Theological Seminary, New York, who was featured as Headline Speaker at both the Adult Conference and the Conference on Christian Education at Kanuga during the past month.

... The Rev. and Mrs. Welch Tester and their four children, who have spent the months of June and July at Camp Henry. Mr. Tester has enthusiastically and tirelessly directed the camp through its 1961 sessions — ones to be long remembered by those who attended. Lay readers held the services at Mr. Tester's parish, Trinity Church, Spruce Pine, for one month during his absence, and the Rev. Eric Collie of Albemarle visited Trinity for the second month. Mr. and Mrs. Collie and their three children lived at the Trinity rectory during their stay.

## THE LAYMAN'S BOOKSHELF

THE MIND OF JESUS

by

*The Rev. William Barclay*

The aim of this book, according to the author, is to make it possible to understand the mind, the work, and the meaning of Jesus a little better. He admits that some people may disagree violently with him and may think that some of the things in the book are mistaken and misguided — but, he continues, "in the Jesus of this book I have found the Jesus who is the Saviour of men and who is my Saviour." I am sure that everyone who reads even parts of "The Mind of Jesus" will agree with Mr. Barclay.

The book is based on the first three Gospels which the author feels contains enough material to reconstruct the basic events of Jesus' life. However, the work shows much further reading and study and supplies the reader with welcome information and sources that the average person does not have ready access to. Not only does he learn much about the mind of Jesus, but about the minds of those friends and enemies who surrounded him.

Mr. Barclay explores and clarifies such theological terms as repentance, atonement, sacrifice, incarnation, redemption, salvation by explaining what Jesus meant by each one, or how he lived out each one. He asserts that Jesus realized for a certainty at the time of His baptism that He was the full, perfect Spirit of God — sent to live, to reveal and to teach the perfect life that God had intended man to live — sent to overthrow all the powers of evil so that man could now be at-one with God.

The author writes with such warmth and clarity, with such respect for the reader's intelligence that the response can only be an increase in personal knowledge, personal confrontation, personal discovery and personal decision. Truly, for the average layman this book is a real opportunity to find the answer to Jesus' question, "Who do you say that I am?" Harper and Bros. \$5.00.

—Eleanor Brown Field





**THE CLERGY, DIOCESE OF WESTERN NORTH CAROLINA**  
**JUNE, 1961**

- |                                |                        |                      |                           |
|--------------------------------|------------------------|----------------------|---------------------------|
| 1. Perry, Jr., J. Y.           | 13. Donald, K.         | 25. Allen, C. R.     | 37. Zabriskie, C. A.      |
| 2. Edwards, W. G.              | 14. Kirk, R. R.        | 26. Potts, W. T.     | 38. Volbeda, F.           |
| 3. Winters, Jr., R. Y.         | 15. DeVan, M. C.       | 27. Baley, W. R.     | 39. Fishburne, Jr., C. C. |
| 4. Fernyhough, W. T.           | 16. Chaplin, P. L.     | 28. Harrison, C. H.  | 40. Tucker, J. W.         |
| 5. Whitmire, R. J.             | 17. Courtney, C. W.    | 29. Tester, W. K.    | 41. Duncan, N. C.         |
| 6. Droppers, T.                | 18. Taylor, F. E.      | 30. Smith, P. C.     | 42. Webbe, G. D.          |
| 7. McKenzie, F. E.             | 19. Cooper, J. F.      | 31. Frost, A. H.     | 43. Henry, Rt. Rev. M. G. |
| 8. Glasgow, J. R.              | 20. Moore, H. D.       | 32. Bill, O. O.      | 44. Collins, C. A.        |
| 9. Johnson, R. E.              | 21. Barr, J. M.        | 33. Giere, H. S.     | 45. Sherman, H. R.        |
| 10. Valentine, F. F.           | 22. Hanson, A. B.      | 34. Edwards, W. A.   | 46. Tuton, J. W.          |
| 11. Strachan, J. S. (Ch. Army) | 23. Kirkpatrick, D. W. | 35. Jenkins, G. M.   | 47. Campbell, R. B.       |
| 12. Carter, J. W.              | 24. Morgan, A. R.      | 36. Craighill, F. H. |                           |





# The Highland Churchman

SEPTEMBER, 1961

SEP 19 1961

The Church  
On The  
College  
Campus

(See Pages 4-5)

Official  
Publication  
of  
The Diocese  
of Western  
North Carolina







## THE BISHOP'S CORNER

As you receive this copy of the *Highland Churchman*, "Things will be happening." Vacations are behind us (I hope all of you had as good a summer as I did). In the local congregations, Church schools are getting into full swing. Meetings of various groups are starting off with new vigor. Everything is beginning to pick up in activity.

Children are starting school; the young people are getting off to school or college. The summer clothes are put up and the winter ones are brought out. The trousers must be let out for the growing boys; and the girls and their mothers are checking the length of the skirt to see if the hemline is just right for the fall fashion.

So much is happening! In Detroit, Michigan, the General Convention of our Church is meeting from September 17-23. The Triennial Meeting of the Women of the Church meets in Detroit at the same time. Deanery meetings are coming up in this diocese shortly. Stewardship conferences, board meetings . . . etc. etc. etc. How busy we are in Church work!

I am reminded of Elijah at Mt. Horeb. The mighty wind came and rent the mountains. Then came the earthquake. Then came the fire. All were evidences of tremendous energy. But the Lord was not in the wind, nor the earthquake, nor the fire. He came in the still small Voice.

As we begin anew on our fall activities in the home, the school, the Church, the community, and the world, may we all begin to put our own prayer life first. Daily Bible reading has never been improved upon as a Christian discipline leading to meditation and prayer. You may want to follow the suggestions of the Book of Common Prayer, or those of the Forward, Day by Day. All I would suggest is that it be regular according to some plan. Take a minimum of ten minutes. Is this too much to offer to our Creator, redeemer, and sustainer?

Busy-ness can be deadly. Even in good works we can fail to do God's work when it is done through our power. Without God's power and presence we are just busy. I am always brought up short when I read or say the Prayer for *Quiet Confidence* (page

# Self - Preoccupation

No one would seriously challenge the importance of the Church's mission to the college campus. In this Diocese we have seen seeds of this concern in the excellent work being done on a volunteer basis by clergy, faculty and churchmen on or near the college scene. The Rev. Mr. Ferneyhough's appointment as a chaplain at Boone is evidence of the awakening interest of the Diocese in this area. Yet, after reading this issue's articles by Dr. Sossoman and the two college students, one is struck by the discrepancy between the opportunity presented to us, on the one hand, and the energy the Diocese is expending on its students, on the other.

The basic problem as we see it is parochialism—the self-preoccupation of the local parish to the neglect or even exclusion of the Church as a whole. This is perhaps one of the most malignant diseases that can be contracted by a congregation, for it can lead to the death of any living vitality within that fellowship. It has been said that any church which has, as its primary concern, the life within its own four walls soon finds those walls becoming a tomb. It is only as we seek to lose our lives for Christ's sake, as we are willing to sacrifice of our own that others may be brought into the saving knowledge of Jesus Christ, that there is life in us — whether we are acting as individuals or as corporate members of the Church.

Within our Church, the basic unit is the Diocese—no congregation exists as a separate entity unto itself. It is only as we gain a deepening awareness of our place within the whole of Christ's Church, sharing our prayers, our substance, our concern for the whole of that Body, that we truly claim to be the Church of Jesus Christ. When this happens, we will have no difficulty in ministering more effectively to our young people of college age, our other schools will not be begging for paint, and the Gospel will be preached throughout our Diocese.—CAZ.

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*Cover Drawing by Peggy Dodge.*

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595 in the Book of Common Prayer.) "Lift us, we pray thee, to thy presence where we may be still and know that thou art God."

Read the terribly frightening headlines of your morning paper. Then read the Prayer for Quiet Confidence. In His presence we can have courage and do His will without haste.

## The Highland Churchman

P. O. Box 5074, Asheville, N. C.

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## Jose Guillermo Joseph Wignall

"My full name is Jose Guillermo *Joseph* Wignall, born in Port Limon, Costa Rica, the 19th of March, 1937. In 1946 I entered primary school and was graduated in 1950. I entered secondary school (Colegio de Los Angeles) and came out in 1956 with the degree of Bachelor in Science and Letters. I then went to the School of Fine Arts and Anatomy of the Human Body. In 1957 I entered the National University to study Law, which I interrupted this year for a course in Social and Political Investigations, but with the hopes of going back to Law in the coming year.

"My first language is Spanish, my second is English and I know a little French. At this time, I am an active Lay Reader in my Church "El Buen Pastor," also the secretary of our Spanish speaking Vestry and for our Episcopal Social Club."

This is the succinct autobiography that Mr. Joseph wrote concerning himself. It is the good fortune of the Diocese to have this interesting young man visit during October. He will speak at All Souls, Billmore, October 8 at 11 a.m., the Marion Deanery at 4 p.m., the Lenoir Deanery, Morganton, at 6 p.m. and Trinity Church, Asheville at 6 p.m. on October 9.

Mr. Joseph is being brought by the Overseas Department as part of its effort to bring outstanding nationals from our various missionary areas to meet the Church in the United States.

Any church which is interested in having him speak, is asked to contact the Bishop's office.



*The New National Headquarters of the Episcopal Church in New York City.*

## No Fund Campaign

This Twelve-Story Building, as sketched from plans, will replace the present crowded national headquarters of the Episcopal Church in New York City, by late 1962. The site is at Second Avenue and East 43rd Street, where work has begun this summer. The design is for nine office floors and a rooftop setback above a two-story arcade on Second Avenue leading to a chapel, information center, and Seabury Press bookstore.

National Council officers and staff now working in three separate locations in New York and Greenwich, Conn., will all be housed in the new building.

No fund campaign is being conducted to finance the building, but gifts and memorials are urged by the Rt. Rev. Arthur Lichtenberger, D.D., Presiding Bishop. Unless these are received, \$27,000 must be taken from the missionary budget every month for 20 years, to pay off principal and interest.

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*Smiles Like This replace tears for children and many other victims of today's ravaged world because of such church projects as the Presiding Bishop's Fund for World Relief, which aids refugees in many lands. The poster to be used this year throughout the Episcopal Church in appealing for contributions to the fund is shown above. Among those being helped now are Cuban refugees who have fled to the United States and some of the many East Germans seeking refuge in West Berlin.*

**HELP THROUGH YOUR  
CHURCH HELPS MORE**



**PRESIDING BISHOP'S FUND FOR WORLD RELIEF** 221 PARK AVENUE SOUTH NEW YORK 10, N.Y.





*Miss Anna Cay Henry of Asheville, aged 20 years, is a graduate of St. Mary's Junior College, and will enter the University of North Carolina this fall.*

Schools are places of learning and where could one find a better place in which to develop strong Christians? The Church on the college campus has tremendous opportunities to help strengthen the beliefs of those who already claim they are Christians and to show others what Christianity is all about. College students are searching for answers of all kinds, and the Church has a responsibility to her youth to furnish capable ministers (clerical or lay) who will be on hand to help with finding these answers.

The Church owns and operates schools and colleges throughout the country. In these schools and colleges, a church-centered curriculum is offered in which Christian living is emphasized. Week-day services as well as Sunday services are held, and the students are required to attend them. Here is a great opportunity for the Church to educate young men and women in the practices, teachings, and life of the Church. Through these services and through religious courses offered, the student has a chance to "... daily increase in His Holy Spirit more and more. . . ." But in reality, this program is not all that it seems to be. Yes, a chaplain is provided and religious services and classes are held. By making chapel services compulsory, I firmly believe that they lose some of their meaning. God does not force us to accept Him, but we have schools who take it upon themselves to force people to attend services whether they be Episcopalians or not, or whether they be Christians or not.

It has been my experience that students in a small church school do not see or feel a strong connection with the Church beyond the campus. The Church and its teachings are an integral part of life on the campus, but any relationship to other churches in the area seems to be lacking. The Diocese as such has little or no meaning for the average student. The campus is a little world in itself, and the Church attempts to meet problems on the campus, but the larger controversial subjects are glossed over. The racial issue, sociological problems, national and international disputes seem far removed from what the Church is teaching. In other words, the Church needs to come up to date on the campus.

The college student is seeking, first of all, the completion of his formal education. He is seeking power to interpret his vertical relationship with God in his relationship with his fellow men. The Church campus is the place where one would most expect to find opportunity to deepen his relationships with God and man, but all too frequently, these opportunities are lost because of the compulsory worship and shallow experiences.

A. C. H.

# The Church On

by D. C. Sossomon, Head  
Western Caro



This Diocese has recently discovered that its local campuses hold opportunities and responsibilities which can no longer be ignored.

The Diocesan *Journal* for 1958 reflected the neglect of local college work. Nobody was listed as the person specifically responsible for Episcopal work on Western North Carolina campuses. The annual budget consisted of appropriations of \$50 for work on each of two institutions. Not one cent of the appropriation was spent for college work. In its neglect, our Diocese was following national Episcopal traditions.

Since 1958 this Diocese has discovered the campuses in Western North Carolina and has begun to make progress at a pace which is genuinely encouraging. Capable clergymen—Mark Jenkins, Kyle Boege and now Kenneth Donald—have been entrusted with this important work, and the Division of College Work has been established within the Department of Christian Education. The Diocesan budget for college work has been tripled, and additional funds have been secured from other sources.

Early in 1959, under the leadership of Bishop Henry, the Rev. Mark Jenkins and Professor Frank Harvin of Brevard Junior College, a Diocesan Canterbury Association conference met at IntheOaks. College students and faculty members came from twelve campuses which then had organized Episcopal student activities. Under the guidance of a representative from the National Department of Christian Education, the students explored their activities, organizations and problems, and they founded a Diocesan Canterbury organization. The IntheOaks conference is now an established annual event at which the students benefit from learning to know each other and the problems and opportunities common on campuses throughout our area.

The Alston Fund promises to provide strong financial support. Bishop Henry reported to the 1959 convention that one of the uses specified for the income from this generous bequest was, "Religious work among college students."

The Diocese has discovered the local campuses a



# College Campus

Department of Social Sciences,

College, Cullowhee

able, Staff Photographer. Asheville Citizen-Times.

is doing significant work in developing long neglected opportunities.

At the local level, the Church is active on six campuses. Our functions are carried on in many different ways because of varying local conditions.

Asheville-Biltmore and Mars Hill present special challenges. The Asheville-Biltmore enrollment consists of day students; consequently, the establishment and maintenance of a strong campus-centered religious organization is difficult. Two students came to the 1961 IntbeOaks conference. Continued cultivation of the growing student body will undoubtedly result in the development of a great service to that campus. Mars Hill is far from an Episcopal parish, but it has a spirited student organization. The Bishop and ministers from Asheville and nearby provide aid for these students. The Episcopalians at Mars Hill genuinely appreciate efforts on their behalf.

Brevard and Lenoir-Rhyne colleges have "going" Episcopal programs and organizations. Their *esprit-de-corps* is strong, their lay and clerical guidance is capable and devoted, and their promise is brilliant. The Lenoir-Rhyne Canterbury Association includes members from many denominations, and many of these young people plan to enter the ministry, religious education or religious music.

Enrollment at Appalachian State Teachers College in Boone has grown prodigiously since World War I. ASTC now has a large graduate program which, like its undergraduate curriculum, specializes in educating teachers. The Diocese has wisely recognized the significance of this institution and has recently placed the first full time Priest-in-Charge, the Rev. W. Todd Ferneyhough, at St. Luke's; moreover, funds were provided recently to build a rectory there. St. John's, Sylva, has provided a religious home for Western Carolina students. The seven miles separating the campus from the mission raised transportation problems which were never really solved, but steps have been taken to remedy the situation. Dr. A. Rufus Morgan secured a grant of \$10,000 from the national UTO and funds from other sources

(Continued on page 7)



David B. Snelling, Jr., of Asheville, aged 20 years, is a member of the Senior Class at the University of North Carolina, where he is majoring in Mathematics.

This September more than half a million young American men and women will enter college for the first time. The great majority of these students are about to be subjected to one of the most profound environmental changes of their lives. They will find themselves—willingly or not—face to face with the independence that comes with separation from their parents and many of their friends and with the arrival of adulthood. They will be confronted with a welter of new, conflicting, and confusing ideas which can put this independence to a severe test. And many will emerge from this environmental shakeup with a greatly-changed spiritual outlook. On the student's church falls much of the responsibility for the direction of this change.

The mainspring of any parish community is its pastor, and the priest in a collegiate church should have, I believe, two special qualifications—an understanding of youth and a talent for organization. The reason for the first ability are obvious: those for the second are the lack of experience and confidence of the students as well as their frequently large numbers. When I arrived at Carolina there was no student chaplain at the Episcopal church there.

A situation which exists in Chapel Hill as well as in many other academic communities is that of having two churches, one for the students and one for the townspeople. In my opinion, the disadvantages of such setup outweigh the advantages: the student needs contact with people not of his own age, and he deserves to get out of college on Sundays, at least. Finally, and most important, if the student finds the church at college "just like at home," he is more likely to look upon it as a familiar and stabilizing influence amid the confusion of change, and to center his college life around it.

Probably the most complex problem faced by the Church at Carolina and other large schools involves the Episcopal student group on campus, the Canterbury Club. Only a fraction of the Episcopal students on campus participate actively in it, and yet it is still too large to permit all the members to get to know each other well and so achieve a feeling of unity. To increase membership by the use of more and better organization and planning would cause the club to become even more impersonal. The solution to this problem must involve a difficult interpretation of the precise role that the student groups and the Church as a whole should play on campus.

—D. B. S. Jr.





*The New Rectory and Parish Hall, St. Luke's,  
Chunn's Cove.*

### ***St. Luke's Mission, Chunn's Cove Has Day of Thanksgiving***

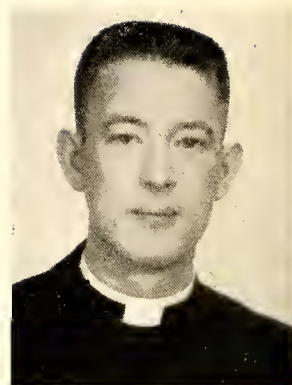
A Rectory and Parish Hall beside the Church had been the dream of the members of St. Lukes for many years, and in July 1956 a loan was obtained by them from the Diocesan Advancement Loan Fund to complete their project, the note being signed by the Rev. Frederick Volbeda and Mr. Odd S. White, rector and warden at that time. The dream was realized by the hard work and faithful cooperation of members and friends — and the building is often affectionately referred to as our "One-man Rectory", since most of the labor was donated by Odd White, who worked unceasingly nights and at various spare moments to achieve this goal.

The last payment on the loan was made in July 1961, without default at any time, and August 20th was set aside as a day of joyful thanksgiving to God for the blessings received. The Very Reverend John W. Day, Dean Emeritus of Grace Cathedral, Topeka, Kansas, and at present Priest-in-Charge of St. Luke's Church, conducted the communion service and offered a beautiful prayer of praise and thanksgiving.

### **Wanted-Mover For Steel Building**

One 60' by 50' steel building, which could be used as used as a gymnasium at Appalachian School, Penland, is at present lying idle in Blowing Rock . . . and could be at Penland if funds were available for the move. The school needs the building, but between this need and the fulfillment thereof there is lacking some \$2,500 to \$3,000. This sum would cover the dismantling, transportation and rebuilding of the aforementioned structure.

Meanwhile, the neighbors of Appalachian School have been busy. The Bishop's Vestry of Trinity Church, Spruce Pine, recently voted \$400.00 to paint the school, with \$100.00 additional pledged by the young people. Arthur Bailey of Penland, a member of Trinity, has secured enough paint, through his own efforts and contacts, to complete the job — both inside and out. However, professional painters will be hired to do the outside of the building, while interested persons will refurbish the inside.



*The Rev. Delmas  
E. Hare*

### **New Priest Was Engineer**

The Diocese welcomes the Rev. Delmas E. Hare as Vicar of St. Mary's, Quaker Meadows and St. Stephen's, Morganton. Mr. Hare was ordained in June at Calvary Church, Fletcher, N. C., after receiving his Bachelor of Divinity Degree from the School of Theology, the University of the South.

Born in Cullman County, Alabama, where he grew up on a farm, Delmas was graduated from Fairview High School in 1951. He received his B.A. degree in Chemistry from Berea College, Kentucky, in 1955, but perhaps even more significant, met his future wife there, the former Miss Mabel Herren of Fairview, N. C. She, also a student at Berea, was graduated with a B.A. in Geology.

Even then there was a close connection with the Episcopal Church in this area, though Mr. Hare did not realize at that time how intimately he was to become involved. At the time of his marriage he was a member of the Southern Baptist Church, and after graduation, accepted a position with Firestone in Akron, Ohio, as a products engineer. By his own description this is a fancy little title for the poor fellow who handles the processing problems in a factory.

After a six months hitch in the Army with the Corps of Engineers, where he was assigned to the School of Engineers as a writer of textbooks, he returned to Firestone as a Research Chemist.

Delmas E. Hare entered the Episcopal Church, the parish of Our Saviour, soon after he moved to Akron. His call to the ministry came shortly after he entered the church, even before he was confirmed, but he worked three years before he was able to make the step. The Rev. Mark Jenkins, Calvary, Fletcher, was influential in his making the decision to come to Western North Carolina, as obviously his wife's connections here must have been also.

Mr. Hare brings with him to the Diocese a varied background, a keen mind, and a strong sense of dedication . . . an outstanding combination.

To complete the job, however, there still remains a possible gym, waiting to be moved to Appalachian School. Can anyone help it to its destination? Please contact Mr. William Fulton, Headmaster, if you have any ideas, financial, or otherwise.

# News

## Around The Diocese

### Features:

The conference for Deanery Chairmen and Key-men, which was planned for September 15-17, and has been rescheduled for October 13-15 at IntheOaks.

... Anyone desiring a position at Appalachian School, who can qualify as an assistant house mother and who has the ability to substitute in teaching.

... The Rev. Charles R. Allen of St. Mark's, Gastonia, whose talents are varied. He was the judge for the Hunter, Jumper and Hunter Seat Equitation Classes at the Black Mountain Junior Horse Show in August. The show is for Junior Riders, 18 years or under, and is sponsored by the Black Mountain P. T. A.

... Robert Millikin of Catawba and Mary Dameron of Marion, who represented the young people of the Diocese of Western North Carolina at the Fourth Province Youth Convention, which was held at Cathedral Domain, an 800 acre conference center in the foothills of the Cumberland Mountains of Kentucky. Ninety-five high school young churchmen from nine Southern states and the Republic of Panama participated in the week-long camping conference. The Rev. Rodney R. Kirk of Newton, Diocesan Youth Advisor, also attended.

... The Eceumenical wedding ceremony, which was conducted recently by the Rev. Mark Jenkins in Battle Creek, Mich. Mr. and Mrs. Jenkins, and their son, Michael, made the trip to visit their daughter, Mrs. Bruce E. Banghart. While the Jenkins were there, Mrs. Banghart's sister-in-law, who is a member of the Roman Church, married a member of the Church of the Brethren in a Methodist Church, with an Episcopal minister performing the rites, and a reception following the ceremony in the Presbyterian Church.

... The Rev. J. Rodney Glasgow, who was ordained at Saluda in June of this year, and after a summer in Chicago, has returned to be priest-in-charge of St. Andrew's, Bessemer City, and St. John's, High Shoals. The Rev. Claude Collins, former minister of St. Andrew's, left to become Associate Rector of St. Andrew's Church in Fort Pearce, Fla.

... The fall meeting of the Hendersonville Deanery, which will be held in Tryon on October 15 at 4 p.m.

... The Young Churchmen of Trinity Church, Asheville, who held a rally on the evening of August 27, for some 500 young churchmen in the Asheville area. Invitations were sent to young people at 70 Protestant churches. The Rev. William Yon, Director of Youth in the Diocese of North Carolina, spoke on "Power to Become Agents of World Change." This was truly a dynamic meeting and a memorable one.

... The new rectory at the Church of the Transfiguration, Bat Cave, for which ground was broken recently. The house will be modern ranch-type in architecture, and is located on the church property.

... Miss Jean Webster, Director of Religious Education, Trinity, Asheville, who has recently returned

from a two weeks' cruise with her parents, Mr. and Mrs. William Webster of Jacksonville, Fla. They visited Jamaica, Haiti, Aruba and Curacao and Venezuela. Interestingly enough the Websters boarded a Grace Line Ship in Port Everglades, Fla., then went to the Caribbean by way of New York City.

... The Laity Training Course on the "Christian's Ministry in the Contemporary World," which will be held at IntheOaks later this month. Deanery representatives, consisting of one clergymen, one woman, and one layman will be invited to attend, and will be expected to present the course to a similar representation from each parish and mission prior to their fall deanery meetings.

... The Rev. Melvin E. Maxey, who is teaching Latin and French at Valley Springs School, Buncombe County, and will be available for supply work in the Diocese.

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## The Church On The College Campus

(Continued from page 5)

to recondition the old St. David's building at Cullohee. For two years now, regular Evening Prayer services and Canterbury meetings on Sundays and services of Holy Communion on Wednesdays (at 7:00 a.m.!) have been well attended. Bishop Henry conducted a very successful preaching mission in February. When school opens this month, St. David's will begin regular Morning Prayer services on Sundays, and it expects to receive a hearty response from students, faculty and community people.

Plans to expand the services at St. David's, Cullohee, and to build a rectory there have developed none too soon. Western Carolina College expects to expand its enrollment from the present 1700 to approximately 2500 within three years!

Our achievements are encouraging, but much remains to be done. We must provide additional personnel and physical facilities and expand to campuses where we now have no activities. We must come to realize that college students want our services. The Episcopal Church is the answer to their religious needs for deep Christian experience with aesthetic and intelligent depth. We need to remember that college work is a branch of home missions, and that it must remain so because of the relative inability of college students to support the Church with their money. We should emphasize the necessity for sending our children to schools which have Episcopal activities associated with the campuses. Away from home for the first time, young people need the Church and should have it easily accessible to them. It is a serious mistake to select a college which has no Episcopal service close to the student body.

Devotion to our Christian responsibilities and opportunities will yield significant results in the near future. I am confident that large numbers of young people will discover the Church which has recently found the campuses of Western North Carolina. During each of the last three years, Western Carolina students have been confirmed. In future years, there will be many more.





*is blessed wounds must bleed afresh*

*Each time*

*His symbol of forgiving love*

*Is burned.*

*Again he cries "Father forgive them.."*

*As flames leap high*

*Because one dared to witness*

*To the Brotherhood of Man.*

—M.L.T.



# The Highland Churchman

OCTOBER, 1961

The  
Pre-Budget  
Canvass  
on the  
Diocesan  
Level

(See Pages 4-5)

Official  
Publication  
of  
The Diocese  
of Western  
North Carolina



*Will This Happen In Our Diocese?*





*Photo by Don Barber*

## THE BISHOP'S CORNER

Each of us assumes more and more responsibility as we mature. As an infant, I had no responsibility. I was clothed and cared for and carried from place to place. As I grew I was given more and more responsibility. At a certain period I was given an allowance. At first I was told to spend so much of my allowance for the church, so much for school supplies, so much for school lunch. By degrees the allowance was increased, and I decided what amount I would spend for each phase of my life. When I was single I could spend it all for myself. When I was married I wanted to share with my wife. With four children I wanted to share even more broadly. As a member of society I have my part in my society through taxes and my contribution to various projects within my community. I determine the amounts. No one tells me what to do.

A Vestry (whether parish or Bishop's) grows in the same way. When a congregation begins the immediate need is most obvious. Buildings, minister's salaries, heat, lights, insurance, Church School materials and so on and on. For years our vestries have been told what to give to support the church outside of its own boundaries. Until this year an assessment had to be paid or the congregation could not be seated in the Diocesan Convention. Until this year a quota was assigned to each parish and mission that could be accepted or not accepted. But the point is the vestry was told what was expected of it.

Now our diocesan policy is to deal with vestries as mature responsible groups who know the opportunities of the church in our present world. The vestries now are on their own. Will they only answer their local needs or will they see the vision of the church expanding, preaching the good news to all men throughout our diocese, nation and world? All of us together, as mature Christians, will see to it that we meet our church's opportunities this coming year.

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*Cover drawing by Randy Macatee.*

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# The Church — ... In Strength *A Report on General Convention*

As the 60th General Convention in Detroit drew to a close, my heart was full of deep respect and admiration for this great church of ours. It had faced the demands made upon the church in terms of its mission to the whole world; it faced the challenge of union with other Christian Bodies; it faced the attacks centered around its right to speak on and be concerned with the social, economic and political issues of our day; it faced the necessity of up-dating its canons and constitution and it faced the need to act and make decisions of far-reaching implications and meaning. In all of this, in the eyes of this writer, the church was tried and not found wanting.

### THE CHURCH IN STRENGTH

The General Convention is big, big in size and big in power. For those who spend most of their time with small groups of Episcopalians, it is quite an experience to attend a service in a giant arena and have that arena packed with 15,000 people. It is quite an experience to hear a 1500 member choir with a brass band accompaniment and to be in a procession numbering some 2,000 bishops, clerical and lay delegates and visiting clergy. For two weeks, one was surrounded by surging crowds of fellow churchmen. In cafeteria lines, at communion rails, in meeting halls, in corridors, taxi-cabs, buses, sidewalks and hotel lobbies, the strength that comes from association with the faithful never left you.

But strength is not primarily defined in numbers and physical bigness. I was even more impressed with the strength of the individual witness, especially among the lay delegates, who by their presence and participation, gave evidence of their love and concern for their church. Lawyers, doctors, judges, college presidents, business men, industrialists, farmers, bank presidents, labor officials and diplomats all had been willing to give two weeks of their time to their church. The House of Deputies could be justly proud of the caliber and ability of its lay delegates.

And one felt the strength of the Holy Spirit. In each day's morning and noonday prayers, help, guid-

### The Highland Churchman

P. O. Box 5074, Asheville, N. C.

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# Deliberation and Decision

*The Rev. James Y. Perry, Jr.*

ance and vision were sought and I believe given. To break into a heated debate at noon and have 670 men in the House of Deputies rise as one to acknowledge their common Lord and Savior, Jesus Christ, is something one won't soon forget.

## THE CHURCH IN DELIBERATION

When an assembly presumes to speak for the three million people it represents on matters of faith and practice and arrive at this through democratic procedure, it must with the utmost care give time for deliberation and debate. Thus it is that the General Convention is called by some the greatest deliberating body in America and it is easy to see where this could be true. With crowded agendas and limited time, it could so easily yield to impatience and the pressure that all feel for greater efficiency. But quite the contrary is true. Its strict adherence to rules of order, parliamentary procedures, rights of the individual and giving time for debate on matters where there are opposing opinions are safe-guards to the democratic process. On the surface, especially when we were perfecting texts by dotting the Is and crossing the Ts, much of it may appear inconsequential and trivial. But the basic question that is being asked the individual deputy as he sits in session is, "Are you really willing to pay the price of the democratic form of government which is often times slow, tedious and cumbersome?" And another related question of the utmost importance is, "Are you able to listen respectfully to opinions in direct opposition to your own and still insist on the right of the speaker to take the time to express them?" There was no action taken of any import without due consideration and time given to the opposition to state its case. Not a single piece of legislation was allowed to be railroaded through.

It was healthy and invigorating to be a part of a body where controversy was met and dealt with in a very forthright and dignified manner and yet the fellowship of the church maintained. I wish more of our church meetings on the local level could achieve the climate and spirit of General Convention in the area of deliberation. Issues are not solved by avoiding them nor can the corporate mind of the church be expressed unless all have a hearing.

## THE CHURCH IN DECISION

After the fire-works of debate, after the caucasing of diocesan delegations, after the corridor and coffee-break conversations on this or that issue before the Convention, the question was always before you, "How will the Church respond to the demands placed upon her to be the instrument of God in this world and



*A view of the 60th General Convention in session in Cobo Hall, Detroit*

what basic beliefs and motivations would be expressed by the decisions made? Would the spirit of sharing and out-reach, involvement and concern, obedience and discipleship shape our decisions or would the spirit of preserving and holding, detachment and insulation, convenience and expediency be the controlling factors in these decisions?" I am glad to say that the spirit of sharing, involvement and discipleship were the dominant notes at this convention.

In responding in the affirmative to full communion with the Phillipine Independent Church, the Spanish and Lusitanian Old Catholic Churches, in a willingness to recognize the Church of Lanka (Ceylon) and in accepting the invitation of the United Presbyterian Church in the U.S.A. to enter discussions with the Methodist and the United Church of Christ (Congregational and Evangelical-Reformed) to explore the establishment of a united Church, truly catholic, truly reformed and truly evangelical, the convention showed a willingness to share what we have with others as well as acknowledging that we could benefit from what they had to give us.

Perhaps the hottest issue at General Convention was over our church's relationship to the National Council of Churches of Christ in the U.S.A. All of the deputies and bishops prior to the convention had received a raft of literature of a derogatory nature attacking the N.C.C.C. and urging our withdrawal from it. The point of attack was on the social pronouncements of the N.C.C.C. and the real issue was whether the church had a right to speak on social, economic and political issues. The answer of the convention to this question was an emphatic *Yes*. We unanimously adopted a resolution supporting the N.C.C.C., acknowledging its worth and the benefits the Episcopal Church has received from it, as well as our part in it as one of the founding member churches clarifying the fact that N.C.C.C. speaks *to* the churches, not *for* them, and calling for a three year study of its nature, function

(Continued on page 7)



# THE PRE-BUDGET CANVASS ON THE DIOCESAN LEVEL

## A New Responsibility - Bringing A Deeper Sense of Stewardship

Will your parish or mission meet this opportunity with a minimum of a 10% increase?

OR

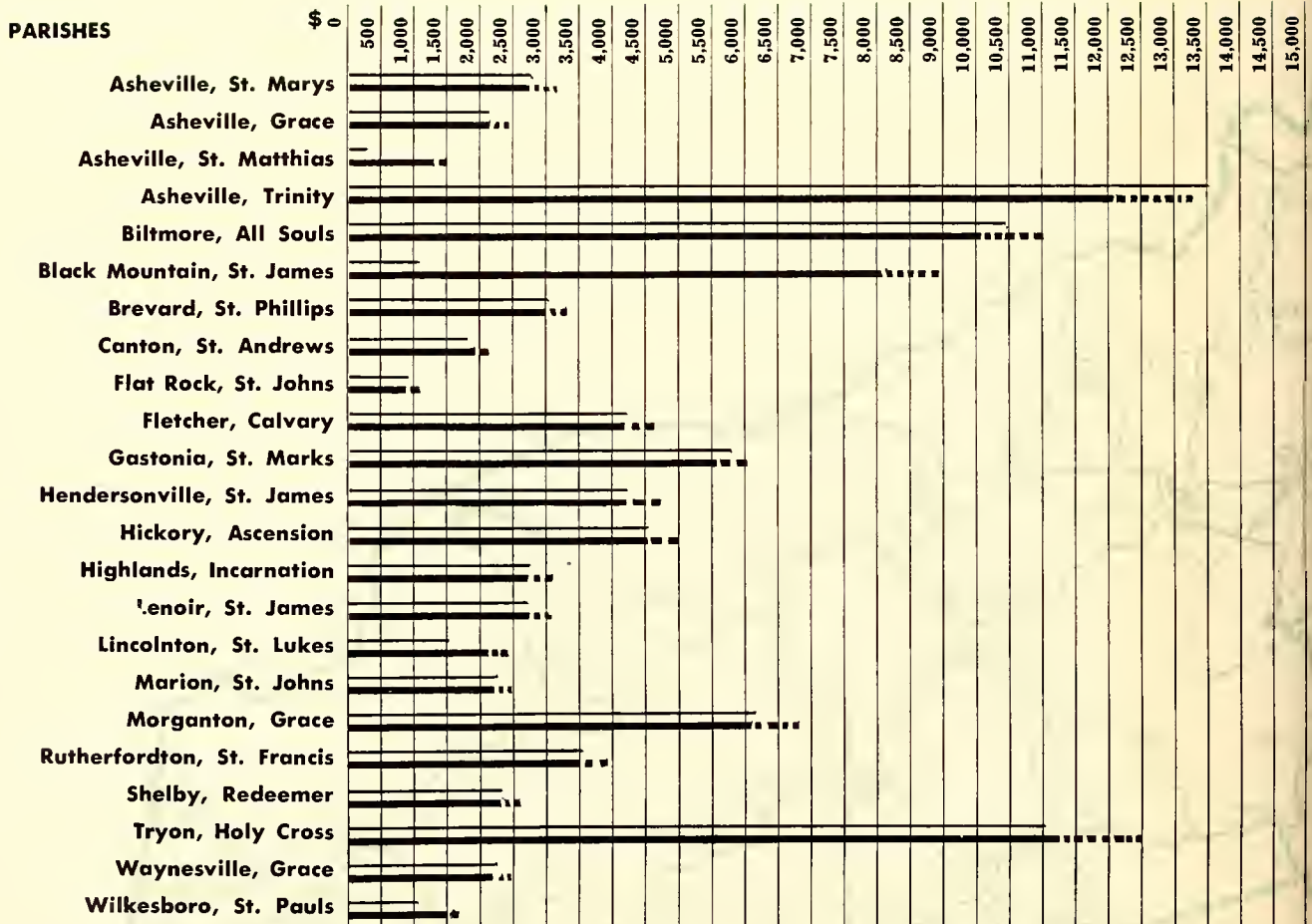
Will the deserted church on the cover be a familiar sight in this Diocese?

### KEY TO CHARTS

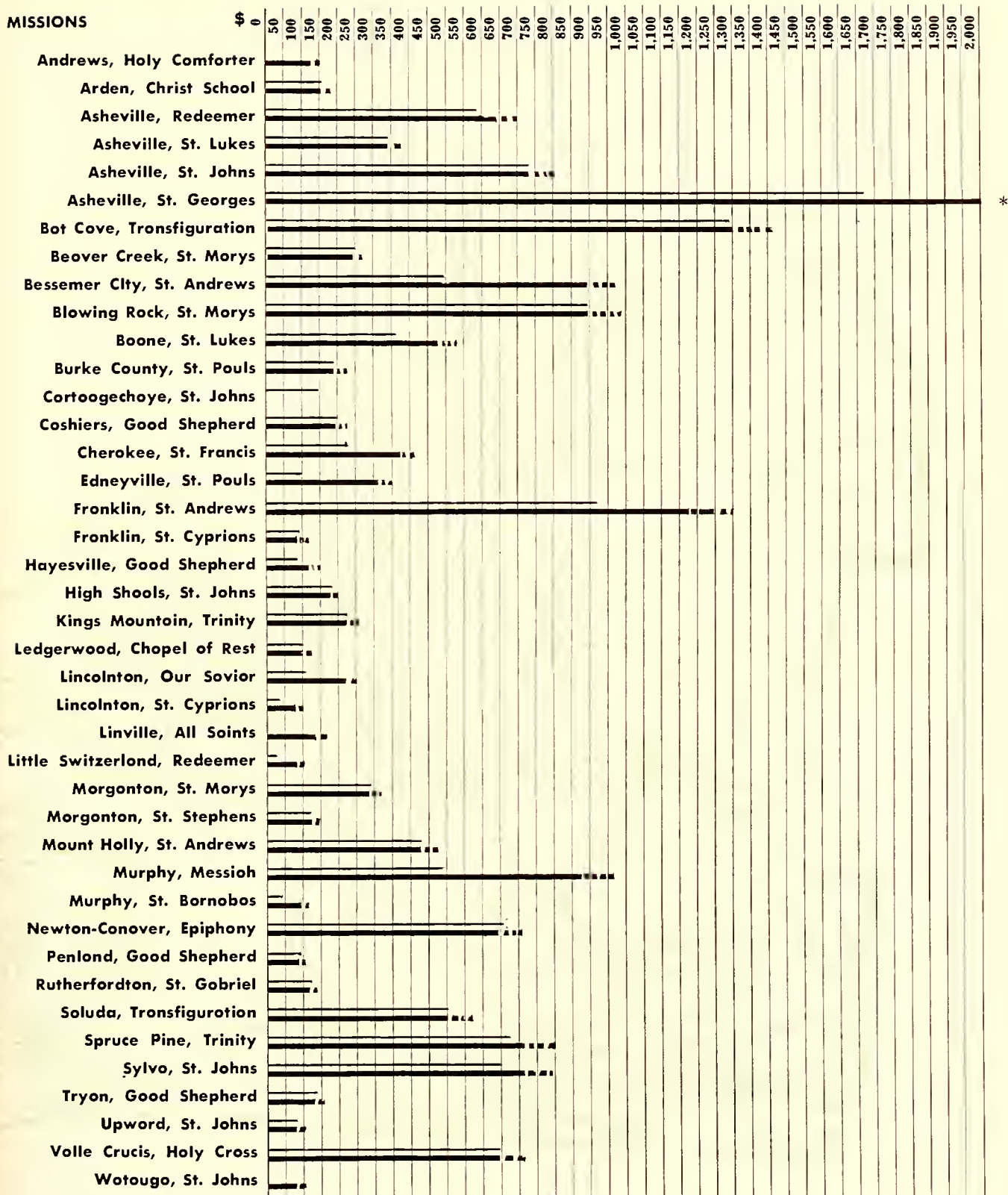
- Amount paid 1960-1961
- Total Diocesan Maintenance  
(Quota and assessment 1960-1961)
- - - - 10% Increase in Total Diocesan  
Maintenance from 1961 to 1962

### Annual Expenses For Total Diocesan Maintenance

- 1958—\$ 89,812
- 1959— 99,359, increase of 11.6% over 1958
- 1960— 110,348, increase of 11.0% over 1959
- 1961— 120,498, increase of 9.1% over 1961



# MISSIONS



\* Quota and assessment for 1960-61, plus 10% increase, \$2,679.60.



## Hendersonville Deanery Boasts Two New Ministers

The Hendersonville Deanery is justly proud of its two new ministers, The Rev. Jack M. Bennett, St. James' Church, Hendersonville, and The Rev. Walter D. Roberts, The Church of St. John-in-the-Wilderness, Flat Rock.

Mr. Roberts was born in Macon, Georgia in 1922 and was graduated Cum Laude both from Princeton University and from Virginia Theological Seminary.

He served two churches in the Diocese of Atlanta, and during this time was on the Board of Examining Chaplains and Director of several camping sessions. From 1950 until 1954 he was Rector of St. Paul's in Summerville, S. C., then served for one year as priest-in-charge of Christ's Church, Denmark, S. C. In 1956, he became Rector of St. Jude's and priest-in-charge of the Church of the Atonement, the Negro church, both in Walterboro.

A very busy person, Walter Roberts found time in addition to his church work for work in the community. In South Carolina he served on the boards of the Red Cross, Crippled Children, Lions Club, and others. At the same time he was on the Executive Council of the Diocese, Dean of the Charleston Convocation, Chairman of the Department of Christian Education, and served as trustee on the boards of Voorhees School and the Episcopal Church Home for Children.

Mrs. Roberts is the former Miss Zelda B. Drayton-Grinke of Charleston, S. C., and must also be a busy person with the three Roberts children, Warren, III, 13 years of age; Susan Drayton, 10; and Douglas Lamar, 4.

The Rev Jack Marion Bennett comes to St. James,



*The Rev. Jack M. Bennett*

after concluding graduate work towards his S. T. M. Degree in Theology at the Summer Graduate School of Sewanee, Tenn. Jack Bennett, a Tar Heel, was born in 1929 in Winston-Salem, where he attended public schools and was a member of the Episcopal Church, the Order of DeMolay and an Eagle Scout.

He attended the University of the South, where he received a B. A. Degree in English. He returned to Winston-Salem and was employed by the Mengle Corrugated Box Co. and participated in the management training program. Jack Bennett was graduated from Virginia Seminary in Alexandria in 1954. During his studies there he took clinical training in the chaplain's department of Lorton Federal Penitentiary, and spent one summer in foreign mission study and practice in Camaguey province, Cuba.

After being ordained to the priesthood by Bishop Baker in 1955, Mr. Bennett served mission churches in North Carolina and Texas, before becoming assist-

## An Open Letter To All Young People From Miss America 1962

*(This letter is in answer to the question sent to Maria Fletcher by The Highland Churchman, "How do you think your connection with the Episcopal Church and your activities in Young People's work have influenced your life?")*

September 22, 1961

"I would like to tell you some of my activities in the Episcopal Church and how much they have meant to me. As a member of a Christian family my parents have always taken me to church since I was seven years old. Although we lived a total of fourteen miles from Calvary Episcopal Church (Fletcher) we always went there every Sunday because Daddy's family helped build that church and he grew from boyhood to manhood while going there.

When I was twelve and really began to understand the sermons that were preached and what the service was all about, I became more interested in the church and began attending the Young People's meeting every other Sunday. I then became active in helping to plan picnics and hay-rides, and other activities in which all the young people participated. Then as time went on and I became still more interested in the church and our young people's meetings, I was elected president of the group at the age of fourteen. The next year I attended the Youth Diocesan Convention and was elected secretary of the Diocesan Youth Commission.

I was given the opportunity to work with young people from all over Western North Carolina and also the wonderful men and women who acted as our advisors.

This honor and the responsibility that went with it made me realize how very lucky I was to have the opportunity to belong to such a fine church and to be able to meet wonderful people with whom I would share life-long friendships.

I will always be grateful to my church for giving me the opportunity to acquire compassion and understanding for my fellow-man. And I sincerely think that these beliefs will help me carry out my duties as Miss America."

Signed

Maria Fletcher

"Miss America 1962"

ant to the Rector, Church of the Advent, Spartanburg. He had been in Spartanburg for three years, previous to coming to Hendersonville.

He is married to the former Miss Patricia Jean Glass of Kannapolis and has three young children, Margaret Elizabeth, 4 years; Marion Flynt, 2; and David Gibbons, 1 year.

The parishioners of both St. James and St. Johnsin-the-Wilderness are looking forward to many fruitful years, under the leadership and ministry of these two young and vibrant men.

# News Around The Diocese Features:

... UNICEF (the United Nations Children's Fund), the pass-word that will be used by children all over the country on Halloween. UNICEF cooperates with other UN agencies to promote health and combat disease and malnutrition in newly developing areas throughout the world. Ever since 1950, when a few Sunday School children donated their "treats" of pennies to UNICEF, "Trick or Treat" has acquired a generous and constructive dimension. Last year \$1,750,000 was collected, and over 13 million mothers and children were helped—through milk supplies, treatment of eye disease, yaws and leprosy, through malaria vaccinations, and equipment. One cent will buy 5 glasses of milk and 10 cents will purchase 50 vitamin capsules. In Asheville the project is being sponsored by the Public Affairs Committee of the YWCA, and anyone interested may contact Mrs. James Y Perry, Jr., Mrs. Willard H. Lindberg, both of Arden, or Mrs. M. George Henry, Asheville.

... In The Oaks, which needs bedside lamps and tables to brighten the decor of the bedrooms.

... The Rev. Cornelius A. Zahriskie, Chairman of the Department of Promotion which publishes *The Highland Churchman*, and Rector of All Souls, Biltmore, who has been hospitalized, but is now recovering at home. Emily Schuber Carr has been acting editor, and but for the help of Miss Deedie Smith of All Souls, and many others, the *Highland Churchman* would not have gone to press this month.

... Construction, which began last month on the first of 8 cabins being built at the new Kanuga Camp For Boys, the site of which is a mile from the conference center. The camp will take care of 64 boys, and is being built because some 40 boys were turned down last summer for lack of space in the camp sessions.

... The pool at In The Oaks, which will be closed in June, 1962, because of health regulations, which to fulfill would be financially prohibitive. The Board of Directors has asked for funds from the Trustees of the Diocese to build an outside pool before next summer, which would be somewhat larger than the present one, and would be less expensive than bringing the old one up to standard.

... Edgar Hartley, Jr., who joined the staff of Kanuga Conferences in April as assistant manager. Mr. Hartley is doing promotion and public relations work for Kanuga and will be available to speak and show slides to any interested groups. A native of High Point, he has lived in Raleigh where he was connected with insurance and YMCA work. His wife, Mary and their two sons, David and Frank, attend St. James in Hendersonville, where he is active with the Episcopal Young Churchmen.

... Stewardship, which should be uppermost in everyone's thoughts during this every member canvass

time, if not throughout the year. A conference was held at In The Oaks recently on stewardship, for a selected group of men in the Diocese. These men were given intensive training in the direction of an every member canvass, as well as indoctrination in the Diocesan pre-budget canvass. It is hoped that parishes and missions will use the experience of these men, in addition to that of those trained in a similar stewardship program two years ago.

... The Rev. Frederick Volbeda, who is a patient at the Naval Medical Center, Bethesda, Md.

... The All Saints Day Offering of the Women of the Church, which will be used for the construction of a movable pre-fabricated chapel for the Diocese. Cost of the chapel will be approximately \$12,000. Envelopes may be obtained through the All Saints Day Chairman in your parish or mission, and the offering will be presented at services of Holy Communion throughout the Diocese on November first.

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## The Church —

(Continued from page 5)

and purpose, and more lay participation on its boards and committees. The accusation that the N.C.C.C. was "soft" on Communism or unconsciously aiding the Communist cause was to my satisfaction refuted—an accusation made even the more out-landish when one considers who the President of N.C.C.C. is at this time. J. Erwin Miller, the President is a layman and millionaire industrialist, who, in the words of Bishop Dun of Washington in introducing him as one of our speakers, "is a person never known for being 'left' of center."

In this action, as in other areas, the church showed its concern to be involved rather than detached from the issues that confront modern society. Resolutions were passed to increase the church's concern in giant industrial areas, opposing federal-aid to sectarian schools, supporting the United Nations efforts for peace, and re-affirming the Convention's stand of 1958 against racial discrimination.

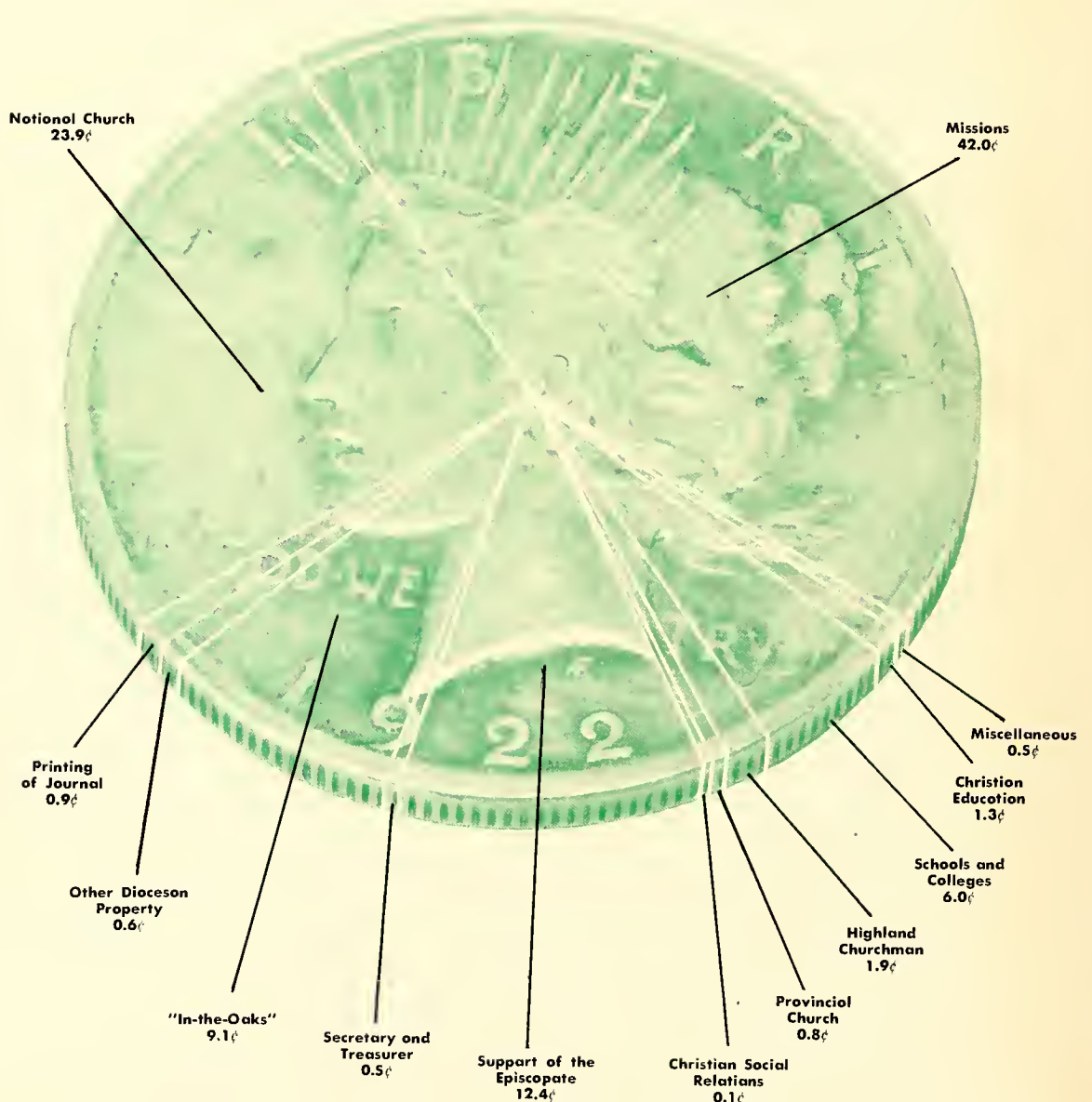
With the increasing danger of atomic catastrophe and at a time when even the most optimistic person cannot say with assurance that life as we know it will exist even a year from now, it would have been so easy and in a way very reasonable if the church meeting in convention had adopted a "wait-and-see," "hold-the-line" policy in planning its three year program. But not once did this writer hear these phrases spoken or implied. Rather a spirit of boldness, faith and courage shaped our decisions in this area. Present programs were enlarged, new areas of interest and concern were developed and given financial backing and the convention adopted the largest budget for the next triennium in our history, a budget in excess of 34 million dollars. As the convention moved the church forward in a spirit of discipleship and obedience the words of Paul came to mind, "For we walk by faith and not by sight."

I will always be grateful for experiencing the Church in strength, deliberation and decision at the 60th General Convention in Detroit.



## DIOCESE OF WESTERN NORTH CAROLINA

### How Your Dollar Is Spent



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H63

NOV 20 1961



# The Highland Churchman

NOVEMBER, 1961



Photo by June Glenn, Jr., Asheville Citizen-Times Co.

Official  
Publication  
of  
The Diocese  
of Western  
North Carolina

## Thanks Be To God

(See page 2 — The Bishop's Corner)





Photo by Don Barber

## THE BISHOP'S CORNER

There are some several thanksgivings recorded in the Bible that I would call to your attention. The first is the most negative. It is the wrong kind of thanksgiving, yet one that I encounter quite frequently. "I thank God that I am not as other men are," etc. Some are inclined to look at their blessings and give credit for this advantage they have to their own action. "I fast twice in the week. I give tithes of all that I possess." Such an outlook is saying I at least in part am responsible for my position and blessing, but I'll let part of the credit go to God.

How different is the attitude of the one leper who returned and fell down at the feet of the Lord giving all the praise and thanksgiving to the source of his cleansed condition. No credit is claimed for self. The whole gift of cleanliness came from God.

As we look at our condition in the world today let us humbly acknowledge the source of our blessings, "for our being, our reason and all other endowments and faculties of soul and body; our health, friends, food and raiment, and all other comforts and conveniences of life" . . . these are some of the things listed in the thanksgiving for Evening Family Prayer. Think on these things for a moment. Add to this God's revelation of Himself, the victory given us over sin and death, the eternal life promised us . . . what more can be said? All that I am, all that I have, all that I will be . . . all comes from God.

The corn is stacked in the field; the hay is in the loft. The food has been canned and preserved for winter. The frost has colored the leaves and the trees rest for a season. God is in His heaven, and all is under His care. THANKS BE TO GOD. (See cover)

### NOTICE TO ALL VESTRIES

Under Canon 8, Sect. 9, every vestry shall report to the Diocesan Department of Finance, *not later than December 10*, the amount to be pledged for the support of the Diocesan Program. Notification should be sent to Mr. Robert Korte, Franklin, N. C.

## Consider Tithing (Who Me?)

We never really know about other families—how they live, what they say in the privacy of their own homes, their family secrets, how they feel about other people, the strength of their church ties. For instance, we are usually pretty much in the dark about their habits of giving. What do other families really put into the offering plate each Sunday?

HOW MUCH IS IN THAT ENVELOPE? HOW MUCH SHOULD BE IN OURS?

So many of us are pathetically dedicated to the belief that "what everybody else does" is the best rule of thumb to follow in respect to our own church giving. If most families put, say, a dollar bill in their offering envelope each Sunday, that must be the right thing to do.

So, to a lot of us, the amount of our church giving becomes just a point of etiquette, a question of what's being done, like tipping the correct amount in a restaurant.

Which, of course, is completely off the track because the attitude we have toward money we pledge ourselves to give to our church is as much a part of our personal Christian life as our need to pray, our joy in worship, or service to our church. What we are to give can't be determined satisfactorily by looking it up in a book of correct behavior, or by spying on our neighbors' giving habits.

There is, however, one way to check on this matter that doesn't require any inside information on what the neighbors do. You can work it out for yourself, but the result may shock you.

All you need to do is go to whatever passes for a bookkeeping system in your household and dig out your copy of the income tax form you mailed in last spring. Don't depend on memory. This is the time for realism, not rationalizing. It only takes a moment to subtract the taxes you paid from what you made. And it takes even less time — merely moving a decimal point — to figure the ten percent which represents the Christian tithe of your income after taxes.

The church makes a still further allowance to our modern way of getting and spending. Not only does the church say that we can deduct the taxes we have paid before figuring our tithe, but it says also that only half of the tithe is due the church. The other

(Continued on page 7)

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# TRACK 13

TRACK 13, first film in the new television series, ONE REACH ONE, set something of a track record when it was viewed for the first time at the Episcopal Radio-TV Foundation's General Convention dinner at the Statler Hilton Hotel, Detroit. A capacity crowd of Bishops, Priests and lay persons from 44 states, Canada, Central America, Haiti, Puerto Rico and the Philippines responded with obvious enthusiasm. Reaction ran the gamut from, "Exactly what the Church needs," to the one negative comment out of 259 responding to the invitation to turn in written comments after the premiere showing.

TRACK 13, produced by the Episcopal Radio-TV Foundation, Atlanta, is literally the story of one practical, enduring small group in operation. Cameras move in on an actual meeting held in a daycoach on Track 13 in Grand Central Terminal, where the program was filmed live and unrehearsed, using real people telling true experiences. Viewers find out from Ralston Young, Redcap 42, how he was inspired to start these tri-weekly meetings on Track 13 fifteen years ago; from John Tabor how he was "Reached" on the peg of a polite skepticism; from Grace Lumpkin how she was dug out through prayer from the corruption of political immorality; from John Robie why he decided to run an air base by a new rule book — the Bible. The Reverend Samuel Moor Shoemaker, Rector of Calvary Church, Pittsburg, is featured as interpreter and guide.

Future plans call for the production of 12 more programs to complete the ONE REACH series, which will then be released to television stations across the country. Already under development are additional scripts. One, tentatively titled "If There Is Anbody There," features the compelling Gert Behanna who found God after too many years of too much money, too much to drink, and too many men. Her autobiography, "The Late Liz" is currently in popular demand.

Associated with the Episcopal Radio-TV Foundation as producer of the ONE REACH ONE series is Richard L. Linkroum, for twenty years a director, producer and executive with NBC and CBS. His credits include "The Jack Paar Show," "The Jack Benny Program," and "Peter Pan." Associated with the Foundation as writer is Robert Lewis Shayon, Radio-Television Editor of the *Saturday Review*. He created, produced and directed "You Are There" on radio and television's "The Big Story."

The cost of producing TRACK 13 was \$30,000. It was met by contributions to the Episcopal Radio-TV Foundation. The Foundation, which is completely dependent upon contributions, is now seeking funds to complete the ONE REACH ONE series.



"TRACK 13" presents real people and true stories. Left to right are: John Tabor, a Pittsburgh trial lawyer; Grace Lumpkin, an ex-communist; John Robie, a former Air Force Colonel; Ralston Young, Redcap #42 at Grand Central Terminal.

Bishop Henry I. Louttit, of South Florida, Trustee and Program Chairman of the Episcopal Radio-TV Foundation, said to those attending the premiere of the ONE REACH ONE series, "Thank God the opportunity is here to confront millions with The Gospel of Jesus Christ as this Church has received the same. I know there are those who will say, 'Think how much it will cost.' But I say, It can be done. It must be done."

TRACK 13 is available for special showings to groups interested in supporting this new arm of evangelism of the Episcopal Church. Arrangements may be made through Caroline Rakestraw, Executive Director of the Episcopal Radio-TV Foundation, 2744 Peachtree Road, Atlanta 5, Georgia.

Can this Diocese help with contributions?

## National Canterbury Association Makes An Important Decision

The Executive Committee of the National Canterbury Association at its annual meeting voted to abolish the Association and become a standing committee of the National Council's Commission on College Work. The reason for this was that the Committee wanted to free itself from administrative duties and the attempt to legislate for local Canterburys.

According to Warren E. Crews, Chairman, the committee hopes to stimulate student concern for the mission of the Church on the campus and in the world, and to express this concern to the whole Church.

The first major project is the starting of a student magazine, tentatively named *Crossways*, the first issue of which will appear in late November. It is sincerely

(Continued on page 6)



# A School for Scandal

A School for Scandal was held in early October under the very shadow of the church. Since it was a school being conducted by our Diocese, it was more sedately termed a Laymen's Training Conference, but its theme was evangelism. To the respectable ears of the average Episcopalian, the very word 'evangelism' has a disreputable shade; to the world to which the conferees are to go forth, the word they carry is a scandal, just as it was two thousand years ago. Perhaps worse, that word has become pointless, ephemeral abstraction, gibberish, that has no relevance to the hard facts of life in the twentieth century. There are multitudes in our own society whose ears have become inured with a so-called Christian civilization. They conceive of the Church as representing little more than the last solace for pitiful moral cowards clinging to a dying order and afraid to face the dawning one. Those outside our western cultural tradition are largely avowedly anti-Christian. The Church, in attempting to speak to these people, is inarticulate and is regarded as identified exclusively with a western political, economic, and social order. It is not that people across the face of the earth are unaware of their need. The world, in our own bailiwick and as observed in every continent, is seeking the word of meaning, of salvation from fear, ignorance, and despair. We, the Church, are failing to bring the salvation the world craves.

Amazingly, the Roman world 2000 years ago was at least as deeply enmeshed in confusion, meaninglessness and despair as we are today. The outer garments have changed, but man, then as now, was faced with the elemental questions of life. It was to this basic seeking that the early Christian came as an evangelist, a messenger of good news. He came bringing joy, love, peace to men and women who had known only fear, strife and emptiness. He brought the scandal of the crucified Christ, who through the cross enabled these men and women to share in new being, His resurrected life.

Does the Church still have the word of life promised by Jesus Christ? Why is this generation indifferent to the claims of the Church as it attempts to transform existence to life? These were some of the questions faced by 18 people attending the weekend conference at In-the-Oaks. Out of their struggle and exploration, they arrived at something which they desire to share throughout the Diocese. They plan to set up local "Schools of Scandal" (Laymen's Training Courses) for the parishes and missions in each Deanery.

Here is an opportunity for every member of the Diocese to participate more deeply in the scandal of Christ crucified and in turn be sharers of Him who alone is able to bring the Word of life.



*A knotty problem is being unravelled through discussion at the Laymen's Training Conference.*

## OUR THANKSGIVING OFFERING

Thanksgiving is just around the corner. For seventy-four years a continuous stream of boys and girls has flowed through the doors of Thompson Orphanage. The whole gamut of human emotions is seen in the faces of boys and girls as they pass — hopes, fears, dreams, disappointments, defeats and triumphs.

For seventy-four years Thompson Orphanage has had the opportunity and privilege of providing for full physical, mental and spiritual growth of children who would otherwise be deprived of these opportunities.

Thanksgiving has been set aside by the Episcopal Church in the three dioceses to take a special offering for the benefit of the children under the care of Thompson Orphanage. The Thanksgiving offering is our greatest source of income. This money is used to give our boys and girls the care they need. They are depending upon you for this support. Please give generously and ask others to help. Your Rector will be furnished material for this offering. Let us all unite to make this the best offering Thompson Orphanage has ever known.

# Women Join In Great Act of Thanksgiving

Episcopal Churchwomen from the Detroit area came to the beautiful Cobo Hall Arena for the Corporate Communion and Presentation of the United Thank Offering, joining their fellow Churchwomen from all over the world in this great service of praise and thanksgiving.

Ten thousand deputies, visitors, clergy and women received the Sacrament from the hands of twenty-four missionary bishops of the Church. The Rt. Rev. Arthur Lichtenberger, Presiding Bishop, was the celebrant.

For the past three years, women in tiny hamlets overseas, in great cities, in small country towns, in diocese and missionary districts throughout the world, have been daily thanking God for His blessings, dropping into their little Blue Boxes the tangible expression of recognition of their dependence on Him, and His care for them. These pennies, nickels, dimes quarters were gathered into one great offering totaling \$4,339,190.18. United Thank Offering custodians processed to the altar in pairs and placed the offering in the Golden Alms Basin always used for this great triennial service. The basin was the gift of members of Oxford University, England, to the American Church more than a century ago. In the absence of Mrs. Walter Carroll, Custodian, Mrs. Ralph Isley, our President, presented our Diocesan offering of \$24,201.24. This was an increase of over \$2,300. from the last Triennial. Following the custodians came one hundred members of the Girl's Friendly Society, who were in white dresses and blue veils, bringing the offering of the congregation.

During the business sessions of the two-week convention there were meditations on the passage of scripture, "Even So Send I You," a report of the General Division of Women's Work entitled "Changing Patterns," and reports by Bishop Wright and Bishop Corrigan on the various needs of the Church both at home and overseas.

A proposed list of grants from the U. T. O. was approved. One of the largest grants was \$150,000 to St. Augustine's College, Raleigh, to finance a much needed gymnasium auditorium. One hundred thousand dollars was allocated to the new National Council Building in New York City. The offering was divided as follows:

Capital Needs .....	\$2,173,500.00
Women Workers .....	1,631,500.00
Special Projects .....	119,500.00
Anglican & Ecumenical Work .....	214,000.00
Undesignated .....	200,690.18
	<hr/>
	\$4,339,190.18

A most interesting array of exhibits in 110 booths were assembled in a huge hall of Cobo Hall. Striking



*Convention delegates include from left to right, Mrs. Ralph Isley of Gastonia, President of Episcopal Women of Western North Carolina; Miss Frances Young, Director of General Division of Women's Work; Mrs. R. T. Dent of Spruce Pine, Vice President of Episcopal Women of WNC; Mrs. George R. Culberson of McAdenville, Secretary of Episcopal Women of WNC. Absent from picture were Mrs. Frank B. Rankin of Mt. Holly and Mrs. M. S. Wilson of Newton, delegates.*

art, arresting photographs and native handiwork representing the National Council and overseas fields of the Church were displayed, including an authentic Japanese teahouse.

The delegates will long remember the wonderful experiences of attending the glorious opening service, the United Thank Offering Corporate Communion, and the Mass Missionary and Youth Meeting; the Evening of Music honoring the Presiding Bishop and Mrs. Lichtenberger performed by the Detroit Symphony and Washington Cathedral Choir; speaking with missionaries; and seeing, hearing, talking and worshipping with the leaders of our great Church. Mrs. Isley, Mrs. George Culberson, Mrs. Frank Rankin, Mrs. R. H. Dent, and Mrs. M. S. Wilson will always be grateful for the opportunity to represent the Churchwomen of Western North Carolina at this Triennial.

Forty color slides of convention highlights are available for loan to all groups. Write to Mrs. M. S. Wilson, Box 4, Newton.



## New Chaplain at Patterson School



*Rev. Paul F. Hebberger.*

Patterson School has a new chaplain, Bible and chemistry teacher — the Rev. Paul F. Hebberger. Mr. Hebberger is from Missouri, where he entered this world on September 26, 1912.

He received most of his education in that state, having graduated with a B.S. Degree in Education from Central Missouri State College, and an M.A. in Education from Washington University, St. Louis, in 1942. From there he came East to Alexandria, where he received his B.D. from Virginia Theological Seminary.

Paul Hebberger comes to Patterson with a wealth of experience with young people. Before he entered the ministry, he taught math and science, was a coach, and a high school principal. As a minister he has taught in the Department of Religion at Texas Tech., and has been involved in mission and parish work. Immediately prior to coming to Patterson School, he was in the mission field of the Missionary District of Eastern Oregon.

Mr. and Mrs. Hebberger are now settled at their quarters in Patterson School, and already have made many new and lasting friends, young and old. Their three children are grown and scattered across the continent: Robert, working in Texas, Janet, working in San Francisco, and Jo Anna, the youngest, studying at the Missouri School of Mines in Rolla.

The Diocese, and in particular, those connected with the school, welcome these newcomers from Missouri, and hope to prove beyond a doubt that Western North Carolina is the finest place to live.

## National Canterbury

(Continued from page 3)

hoped that students will respond to the magazine by writing articles for it, reading it, and by encouraging others to do the same.

In order to aid in the distribution of the magazine and to enable it to reflect local students concern, all Canterburys are being asked to furnish the names of their officers and the number of magazines they will want. In the future the local groups will finance their own copies.

Rebecca Thrower, Box 1206, Winthrop College, Rock Hill, S. C., is the National Canterbury Committee member in this area, and she hopes to hear from all of the local Canterbury's, in order that Crossways might become a creative voice within the Church.



*One of the young choir members of the Church of the Messiah, Murphy, tries her hand at the organ. Photo by Cherokee Scout, Murphy.*

## And A Little Child Shall Lead Them

Every Sunday morning for the past fifteen years the Church of the Messiah in Murphy has had the unique experience of enjoying the soft sweet voices of children, who alone make up the choir of the church.

Those many years ago, there was no choir of any description, and the members of the church felt a great void in their services of worship, praise and thanksgiving. Mrs. Ben Warner, Sr., and Mrs. Myron Jensen (formerly of Murphy, now of Asheville) conceived the idea of a children's choir, and were able to arouse the young people's interest, which still abounds today.

The children worked hard, for there was a great deal to learn. But in working hard, they felt that they would like to contribute something material, in addition to their talent. By means of spaghetti suppers and bake sales, supported by their parents, the choir was able to raise part of the money to buy the Processional Cross.

This being accomplished, they set out to buy brass altar vases. Money for this project was raised by suppers, bake sales and funds from the Op Shop, run by Mrs. Alex B. Hanson, wife of the Rector.

Many children have entered the choir during the past years, and have gone on to maturity to be replaced by their younger brothers, sisters and friends. Miss Jan Van Horn, a senior at Western Carolina College, Cullowhee, is the organist now and has been a loyal member of the choir for many years, although she was a tiny child when it began.

At present the choir numbers eight, a small but faithful group, who are happy in their participation in the life of the church. Those voices which you might hear were you to attend services at the Church of the Messiah belong to Pat Cole, Tripp Bourne, Elizabeth Bourne, Barbara Smith, Luke Nave, Mary Ellen Nave, John Van Horn and Bo Dreher.

# News Around The Diocese Features:

... The increase in the number of those confirmed over last year. During the past ten months, there were 300 persons presented for confirmation in the Diocese. During the same period of last year, there were 211 confirmed. The Bishop has pointed out that those confirmed each year should represent at least 10% of the total membership of each parish or mission.

... David Ling, Warden at Grace Church, Waynesville, through whose efforts, contributions to the Committee of 1,000 have totalled 50% more than ever in the Waynesville Deanery.

... The State of Virginia, which has claimed two of our Diocesan priests. The Rev. Charles Fishburne has been called to Lawrenceville after five successful years at Holy Cross, Tryon. The Rev. William A. Edwards, after only one year at St. John's, Marion, has also taken a church in Virginia.

... St. Paul's Church in Burke County, which has just installed a new furnace in the church. Now the congregation for the first time will be able to keep warm while holding winter services in the church, rather than in the "back room."

... William Fulton, Headmaster at Appalachian School, who resigned as of October first.

... Presidents of the Episcopal Churchwomen throughout the Diocese, who should keep in mind and inform their members that all Lambeth Fund Contributions should be sent to Mrs. J. Wendell Green, P. O. Box 550, Hendersonville, N. C.

... The final tally of the Patterson School Drive, which totaled \$100,000 from the churches in the Diocese, and \$100,000 from business and industry. The school is now seeking funds from sources, such as Foundations, outside the Diocese.

... Two teams of Youth Advisors and ministers, who have been holding seminars throughout the Diocese to interest more parishes and missions in starting youth programs, one of the most vital needs in our church today. The Rev. Walter Roberts of St. John-in-the-Wilderness, Flat Rock, Mrs. Vivian Stanton of St. Mary's, Asheville, and Mrs. Bruce Franz of Trinity, Asheville, make up one group, and the Rev. William G. Edwards, St. Francis, Rutherfordton, The Rev. Rodney Kirk, Epiphany, Newton, and Miss Stella Anderson, St. Andrews's, Bessemer City, compose the other team.



**FREDERICK VOLBEDA**

On December 12, 1954 at Trinity Church in Asheville, Frederick Volbeda, his wife and two of his daughters were confirmed. Thus began the Episcopal Church life of a very useful servant of the Lord. Frederick Volbeda had served as minister of another church and had for many years served as a chaplain in the U. S. Navy. He had retired as a commander from the Navy.

On August 13, 1955 he was ordained deacon and on March 24, 1956 he was ordained to the priesthood. During his period of study for orders in the Episcopal Church he was in charge of St. Luke's Church, Chunn's Cove. While there the rectory was begun. After ordination he was assigned to take charge of Grace Church in Asheville. Under his leadership Grace Church reached parish status. During the period the church was greatly strengthened in every way.

A scholarly student, firm in the Faith, fervent in preaching, a loving pastor, he served his people.

On October 10, 1961 he died in the Naval Hospital in Bethesda, Maryland. Our love and sympathy go out to his wife and their daughters.

"Well done thou good and faithful servant. Enter thou into the joy of thy Lord."

## Consider Tithing (Who Me?)

(Continued from page 2)

half should go to the many public and private charities that deserve our help.

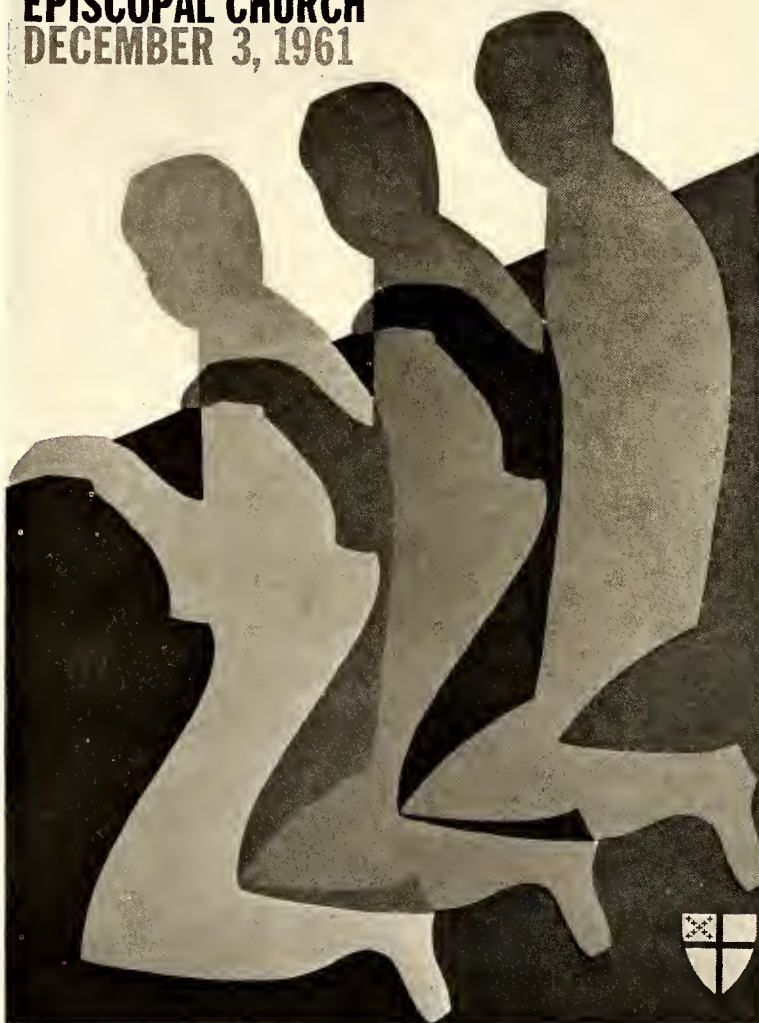
Take a thoughtful look at this half-tithe you are planning to give to your church. Does it loom large, appallingly generous, particularly when you stack it up against the present amount of your giving?

Then maybe this is your trouble. In grasping society, giving is apt to be a strange and unnerving experience. But most people who try it find it a surprisingly happy one.

Perhaps you are robbing yourself of one of the joyful experiences of this life by being a timid or grudging giver, when the Bible clearly states that it is the other kind that God loves.—(From *The Messenger*, Grace Church, Morganton)



**ADVENT CORPORATE COMMUNION  
OF THE MEN AND BOYS OF THE  
EPISCOPAL CHURCH  
DECEMBER 3, 1961**



**T**HE word Advent literally means *coming*. Originally it applied to the whole cycle of commemoration of our Lord's first coming into the world—to Christmas and Epiphany no less than to the preparatory season. Throughout this period we join with the prophets of old in looking forward to the coming birth of the world's Redeemer. But it is not merely a his-

toric "coming" in the manger crib of Bethlehem that we await, but His birth here and now within our hearts. Moreover we make ready for a greater Advent yet to come, when our Lord shall appear at the end of the world to be our Judge, His last great Epiphany "with power and great glory" at the day of the general Resurrection. —Massey H. Shepherd, Jr.



# The Highland Churchman

DECEMBER, 1961

## Christmas, 1961



BOVE all else, Christmas means that God is at hand. He is with us. Christmas is not simply one day out of three hundred and sixty-five. It is true, of course, that the day after Christmas we all go back to work, some weary and heavy hearted. We read the statistics of the dead and injured on our highways; we are aware again, after a brief respite, of how precarious the world's peace is; we glance anxiously up at the sky to see what new thing is circling there. The tree begins to droop, the wreaths to fade. It will be a long time until December twenty-fifth comes again. But once we have made room for Christ in our lives, the fact of Christmas is with us every day — the fact that God so loves the world that he comes into it. And having come, he does not go away.

This is what Christmas means to Christians. Jesus of Nazareth, a first century man who lived in Palestine, was nevertheless, "God of God . . . who for us men and for our salvation . . . was made man."

This is what God did in Christ. When he came, it was not to inaugurate an annual celebration when good-will and a spirit of generosity might abound for a time. God came into the world to lead us out of our frustration and helplessness and despair. He comes now, as He came that first Christmas, "He comes, and loves, and saves, and frees us."

ARTHUR LICHTENBERGER,  
*Presiding Bishop.*





## THE BISHOP'S CORNER

*Photo by Don Barber*

*The Word was made flesh and dwelt among us.*

Christmas!! How many associations we have with this word. I think back and remember the excitement of going out with the whole family and cutting down a Christmas tree. I can remember the early morning hours of getting my stocking with my brother and sisters and rushing into our parents' room to eat our raisins and nuts, and fruit. (The bed must have been a mess with the shells of those nuts.)

Then came the Christmas tree after breakfast and family prayer. My father presided as the lord-of-the-m Manor calling out the names on all of the gifts. Then off to church. Back home to a dinner that would feed twice as many as there were to eat it.

What did all of this have to do with Christmas? It had this to do with it: God's spirit of love took on human form. The truth of the incarnation is that God can express himself in human life and does do so.

Two thousand years ago God became flesh and dwelt among us. In human life the nature of God was fully expressed. By the action of His Holy Spirit upon a human life, the Virgin Mary, God was incarnate.

Today, by the action of God's spirit upon human life, God is incarnate in human life. We speak of the church as The Body of Christ. It is by the action of the Holy Spirit that God becomes embodied in the church. It is by the action of the Holy Spirit upon an individual life that God is embodied.

In humility, do you see God made flesh in your family? Is love a reality, so evident that you can rejoice at Christmas that "the Word is made Flesh"?

Certainly at Christmas with the love of our own family, with the Love of God as expressed in His Church, we shall all kneel humbly to receive the Word made flesh in His Sacrament that He may dwell in us and we in Him.

### HIGHLAND CHURCHMAN REPORTERS

Will all reporters please get their copy in by the 20th of the month. All items of personal and general interest within your parish and/or deanery will be most gratefully received.

## On Immediacy and Gradualism

For many of us, exempt as we are from the stigmas of race and free from the harassments of an oppressive social order, the questions of immediacy and gradualism, of coercion and persuasion, may seem academic. But they are not so for the Negro. Experience has for him been a dear teacher. For 256 years he languished in slavery waiting for the heart of Pharaoh to be moved; but freedom did not come until Moses went down and *told* old Pharaoh to let his people go.

For many years, in response to a persuasive orator and beloved leader, the Negro let down his buckets where he was, but they always brought up a brackish water; and the water was not sweetened until he began to draw from a different and truly "mighty stream."

For decades he waited at the white man's back door, hat in hand; but he has learned that for him there is much more to be gained by standing to the front door holding, not a hat, but a subpoena. So thoroughly is the leadership of the Negro race and most of its followers converted to this new strategy that they will not be persuaded to wait to make those hopes a reality. They have measured the results of decades of waiting against the results of brief years of acting; and they no longer have a choice.

—Kyle Haselden in

*"The Racial Problem in Christian Perspective"*

## A Christmas Prayer

Most holy Lord Jesus Christ, who that thou mightest deliver us from the darkness of sin, didst deign to be born as a Child and laid in a manger: Accept us, cleanse us from our sins, enlighten our minds; kindle in our hearts that fire which thou camest to light upon earth, and make us an offering meet for thine honour, that here we may seek thy glory in all things; who livest and reignest with the Father and Holy Ghost, God forever and ever. Amen.

### The Highland Churchman

P. O. Box 5074, Asheville, N. C.

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# In The Beginning

THE REV. GALE D. WEBBE

*Rector, Church of The Incarnation, Highlands*

In the beginning there was happiness because there was love. The man loved the woman and the woman loved the man. It was that simple. Because they loved God, each was in the habit of looking out and away from himself toward the other, with happiness happening as a by-product.

Then the serpent entered the picture. Himself unhappy because he had thrown love away, he did his best to draw the others into miseries of their own. The break-through came when he persuaded each to think about himself.

With self-centeredness assured, all other things were details. Those who were fenced out of the Garden of Eden would inevitably begin to build fences of their own, to live farther and farther apart, to invent questions like "Am I my brother's keeper?", to rationalize their own behaviour, to ascribe motives to the behaviour of others—in every way to approach that lowest pit where Malice reigns supreme.

The monstrous misdirection which plunged the human race into the desert of lovelessness would be the end of their story except for God. Himself loving, He kept pouring His love upon the world. Thus there lingered in the human race a dream, a memory, a dim consciousness of what things are really like. The significant part of the whole human story is the struggle to make that dream become reality.

The struggle, too long for any telling, has its high points which illustrate the whole. There is Moses, for example. Out of inspired musing upon experience he came to see where human happiness lies. Discerning that the people had to come back to Love, he published guideposts to point them on that way. "Keep one day in seven for getting back to reality. Don't steal. Don't covet. Don't kill".

The people knew in their hearts that Moses was right. So, desiringly yet reluctantly, with feeble effort and strong relapse, they strove to keep the Law. They memorized it. They tried to follow it like a blueprint. It was a grim experience, for there was no life, no lift, no Spirit in the Law. At the best the people crept toward their beckoning Happiness.

After Moses came the seers. These prophets, in their visions of God, saw also the reflected happiness of the human race. Unable to keep still they cried aloud, declaring that "this is the way and the truth and the life". The people, however, clung with desperate fingers to selfishness, isolation, suspicion, hatred. They persecuted, exiled and stoned the prophets because they could not stand to hear the music of the seers.

In their anguish the prophets saw their greatest vision. They saw that God the Father was even more concerned than they that His children should be happy. They came to understand, and to declare, that God was preparing things . . . that the time was coming . . . that the time was almost at hand . . .

When that time came, Love was *given*. The loving God Himself came to the unloving. He did not send a Law to be slavishly followed. He did not send a mere prophetic warning, nor even an impotent prophetic yearning that things should be different. He gave the fulfillment of law and of yearning. "The Word was made flesh and dwelt among us". God gave Himself, as a little Child, to a second pair of human archetypes.

Mary and Joseph loved and served that Child, and in so doing they performed that which is the Law and the Prophets. They performed it perfectly and with relative ease. For, while "Thou shalt love" is all very true, it is supremely difficult to do at command. It is far easier when you have a Child to love and serve and think about, instead of yourself. When that Child is God you are concentrating upon God. When that Child is Man you are thinking about, loving and serving Man. When that Child is both God and Man, you love and serve both God and Man in Him.

In doing this we are all back in the Garden of Eden again, seeing and loving and acting outward. We are no longer anxious about ourselves, nor anxious to keep a Law, nor anxious about a time that should come in the future. We are busy in the present adoration and service of God in the midst of us. Who is there to be adored and served.



# Renewed and Revived



*Parishioners of Grace Church, Waynesville, and their friends gathered in the parish house each evening after the mission service for coffee and conversation.*

"The week of October 16th to 20th, is one that will be remembered for a long time at Grace Church, Waynesville. For it was during this week that Bishop Henry was our guest conducting a preaching mission each night at eight o'clock . . . For many, it was a week of renewed conviction and rededication; for all, a week of spiritual refreshment, excitement and joy. And from Bishop Henry an eloquent invitation to join the Association of Prodigal Sons, Inc."

Such was the reaction of one layman to a preaching mission typical of those being given throughout the Diocese. In the last Diocesan year, ten missions reached 3,210 persons; twenty-two more are scheduled for the current year. Eight priests, selected by Bishop Henry and trained for this specialized ministry, are responsible for this program: the Rev. Messrs. W. Ross Baley, James M. Hindle, Robert E. Johnson, Frank E. McKenzie, James Y. Perry, Jr., Walter D. Roberts, Welch K. Tester, and Frederick F. Valentine, Jr.

The purpose of a preaching mission is to deepen the concept of what it means to be the Church in the world today. Through five consecutive nights of services and the preparation that goes on beforehand, a preaching mission is an endeavor of the whole parish to become more receptive to the power of the Holy Spirit, enabling the parish to be a more effective Witness of God's truth and love to the community. With the accent on preaching as the sacrament of the Word, it can and often does bring about an actual confrontation with the living God. With its accent on evangelism, it affords a unique opportunity to introduce others to the Episcopal Church, thereby letting the whole community know the Episcopal Church is not a closed-circuit operation, but is concerned with

out-reach and bringing others to the saving knowledge of Jesus Christ.

The fruits of a preaching mission are many. For a week's time, it gives the host rector an assistant in his day by day, Sunday by Sunday ministry.. In making parish calls, in discussing the parish program with him, in meeting the community at large, and in speaking to civic groups and over the radio, the guest missionary helps the rector put the Episcopal Church before the community. It also supports and strengthens his local ministry. It brings the parish closer together by focusing attention, not on house-keeping chores or details of organization of its own life, but what it has to offer to those beyond the parish. It gives a special reason and occasion for the lapsed members to be encouraged to come again to their church and find their place within the on-going life of the parish. The visitors who come can gain an educational experience on what the Episcopal Church is like.

Not the least of its fruits is what it does for the missionary. In his preparation for the mission, in his exposure to a new congregation, in his living and worshipping in new surroundings; he begins to see with a new perspective his role with his own parish and how better he can fulfill his ministry. Certain enough to preach but humble enough to learn, he leaves at the end of a mission renewed and revived, the better for having had a part in the experience.

The hymn singing, the worship, the preaching of the Word, the social hour after the service, the promotion through radio, newspaper, posters, the bringing of others to the service—all go into making a preaching mission a medium whereby God speaks to His people and through them to the world beyond.

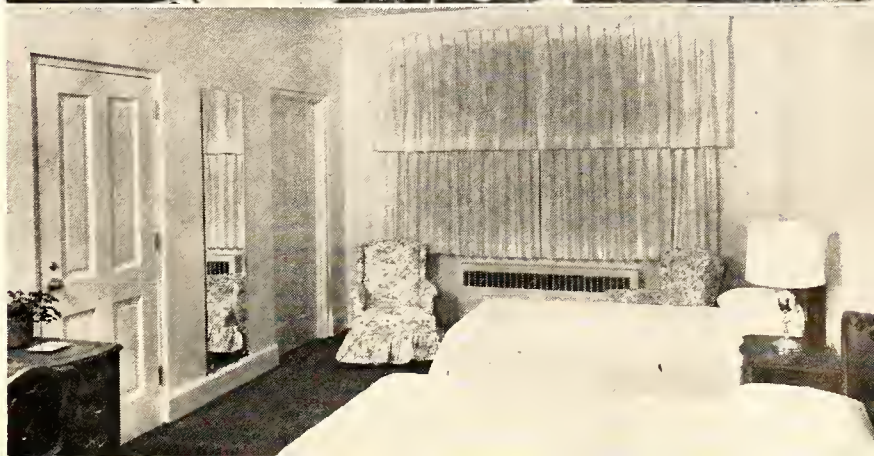
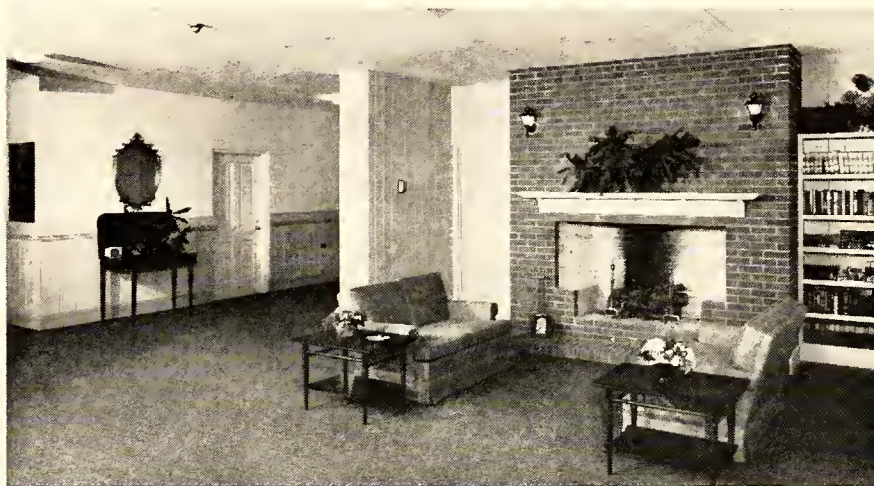




# The New Deerfield

For more than five years the Deerfield home, given to the Diocese of Western North Carolina by Mr. and Mrs. Charles E. Timson of Asheville, has been a warm, friendly retirement residence, under the capable and understanding direction of Mrs. Edward R. Gardner. Located at 1617 Hendersonville Road, a few minutes south of Asheville, Deerfield overlooks Busbee Mountain from a beautifully landscaped setting. The scenic beauty of the area and moderate year round climate make it most desirable for the senior citizen. Churches, shopping centers, and cultural facilities are nearby and transportation is provided for Deerfield residents. The aim of Deerfield has been to provide a home-like atmosphere of comfort and congeniality, while maintaining both the security and independence of the residents. So successfully has been this attempt that it was found necessary to enlarge the former facilities and also provide for medical and nursing care.

The result is the new Deerfield, scenes from which are depicted on this page. The new building is a gracious home, devoid of the usual institutional aura; each room is spacious enough for man and wife and is private with its own lavatory. The Diocese can well be proud of Deerfield. The building is to be dedicated on Sunday, January 14th at 4:00 p.m., after which there will be a reception. Every member of the Diocese is invited and urged to attend.





# Brother John

## *... Soldier of The Cross*

If anyone should ask of John Tipton Oxford how and when he became such a devoted and dedicated layman in the church, the inquirer would spend an unforgettable afternoon listening to the reminiscences of this extraordinary, but humble man.

Brother John, as he is affectionately known to hundreds of Episcopalians in Morganton, Albemarle and Quaker Meadows, is a lay reader, but more than that he has served as a spiritual leader to congregations both in this Diocese and in the Diocese of North Carolina. No ordinary lay reader, he, for his untiring energy, his winning personality and above all, his devotion to Christ have won many people to his Lord and to the Church. The records of this Diocese do not go back far enough to tell how long he has been licensed.

A better term, perhaps, than lay reader would be lay vicar, because this unofficial title best describes the work he performed at St. Mary's Mission in Quaker Meadows Township. There, under the direction of the clergy of Grace Church, Morganton, he held services and did pastoral work for thirteen years, from 1940 until 1953.

Brother John labored diligently at this tiny mission. He did everything from janitorial work to preaching. In addition to this and his work as a machine shop teacher at the school for the deaf, he still found time for pastoral calling. His recollections of these years would not be forthcoming without an enthusiastic mention of Miss Alice Whisnant, who taught Church School, played the organ, and was the Altar Guild.

As a small boy in a family of twelve, one of John's first contacts with the church was a call for help in the middle of the night. His father found the rector of Grace Church, Morganton, lost in the woods after being deliberately misdirected en route to St. Andrew's Mission. The visit of this great priest, the Rev. M. Saterlee, made a deep impression on the tiny child, for he has never forgotten the incident.

Some time later, another priest was to enter the Oxford home, and therefore the life of John. The Rev. Walter Hughson showed great kindness to the family after they moved to Morganton, and helped lead the boy to Christ.

John began to worship both at Grace Church and at St. Margaret's Mission there. He recalls that he will never forget the first time that he saw the cross come down the aisle at Grace Church. This symbol was to be eternally etched in his heart and mind, for after confirmation at St. Margaret's, he made a small wooden cross, which today still hangs in his workshop.

Soon thereafter, he made another cross, which he gave to Miss Margaret Hughson who had become fatally ill. The Hughson's family devotions were held beneath this cross and years later it was placed in the chapel of Hughson Hall, Grace Hospital. The



*John Tipton Oxford*

cross of Christ had become John Oxford's passion, and he was to spend many years in its service.

In August 1909, John became the first student accepted at the Patterson School. Of his training there, he states, "Those few years changed and helped to shape my entire life. I was no longer a shy, backward boy. There I was given inspiration, faith, hope, and courage, and there I learned to live with other people and to work and worship with them as one big family."

His training at the Patterson School made it possible for him to pursue a useful occupation as a machinist's apprentice when he returned to Morganton. Under the Rev. Mr. Hughson, he became a layreader at St. Margaret's and was active in Sunday School work. Guided by the Hughsons and then Father Hilton, he received deep insight into Church doctrine and the life of service. He was married at St. Margaret's and remained there until he moved with his family to Albemarle, N. C., in 1931.

Upon his arrival there, John found that there was no Episcopal Church. Undaunted, he explained that if he was to remain, there would be a church. He then set out to build one. The process began with cottage meetings and later formal services whenever it was possible to meet. He helped the mission to obtain land, and thereon now stands Christ Church.

Almost ten years passed, and the Oxfords returned to Morganton to find St. Margaret's closed. It was then that they joined St. Mary's Mission in Quaker Meadows.

Today Brother John, his wife, and four children all live in Morganton. One of his daughters, Mrs. Charles Newton, observes that she can never see the cross in procession without almost feeling the gentle pressure of her father's hand on the back of her head as the cross passes her pew.

John Tipton Oxford, who is as Anglican as his name and a country boy by his own description, makes no apology for either. His ministry has been largely devoted to proving that worship in the Episcopal Church can be as meaningful to others in rural areas as it has been to him. It would be impossible to fathom the number of people, who like his daughter, have been influenced by the gentle devotion of this great Soldier of the Cross.

# News Around The Diocese Features:

... Laura Morgan Warner, of Murphy, who because of her innumerable community and artistic activities has been named the November Woman of the Month by the Murphy Business and Professional Women's Club.

... Another Morgan, brother of Mrs. Warner, Dr. Rufus, who insisted on walking seven miles on a broken leg on the return trip of a hike with the Rev. Robert Johnson.

... The Rev. C. Ward Courtney who conducted an outstanding Quiet Day for the women of the Asheville Deanery in November. So great was the response of the women who attended that he has already been requested to return for their next Quiet Day.

... Mrs. Emily Schuber Carr, Copy Editor of this publication, on leave of absence due to the birth of a six pound daughter, Catherine Emily Churchill.

... The Rev. Carter Harrison, rector of Grace Church, Waynesville, who on January 1, 1962 will become rector of St. Jude's Church, Walterboro, S. C. Sounds like the game of musical chairs entitled "Going to Jerusalem" as the Rev. Mr. Roberts has come just recently to this Diocese from St. Jude's.

... St. Mark's Church, Gastonia, which is proceeding apace with its plans for a mission church. The All Saints' Chapel, the object of the 1961 All Saints' Day offering, will be used first at this mission.

... The Rev. Norvin C. Duncan who is in the process of making a pictorial history of the Episcopal Church in North Carolina. He is most anxious to borrow pictures of old churches, of individuals who taught in parochial schools, and of "Old Timers" in general. They may be sent to him at 12 Von Ruck Court, Asheville.

Mrs. Roger Dewar of Andrews, one of five persons in the United States and Canada chosen by the Episcopal Rural Workers Fellowship for this year's Award for Meritorious Service. Announcement of the citation was made at the Franklin Deanery meeting on October 29.



## DIVERS DISEASES

The old preacher stood up to preach. His text was "They brought to Jesus sick people that were taken with divers diseases . . ." The preacher said: "Now the doctor can scrutinize you, analyze you and sometimes cure your ills, but when you have divers diseases, then only the Lord can cure. And Brethren, there is a regular epidemic of divers diseases among us! Some dive for the door after Sunday School is over. Some dive for the television set during the evening services. Some dive into a bog of excuses about work that needs to be done for Jesus. Others dive for their cars and take a trip over the weekend, forsaking their assembling and teaching. Then some dive into a flurry of fault finding every time the church takes on a new work program. Yes, Brethren, it takes the Lord and the love of the church to cure divers diseases. When you have *Divers Diseases* you is in a bad way, brethren!

## THE LAYMAN'S BOOKSHELF

Do you know and appreciate the Psalms to the fullest possible extent? The Psalms are to many a source of spiritual nourishment, but they remain a mystery to the many others who do not understand them. *Let the Psalms Speak* will serve as a brilliant introduction to the Psalms as well as a means of enhancing their value in worship. Dr. Charles L. Taylor, Executive Director of The American Association of Theological Schools, goes deeply into the parallels which exist between human experience in the Psalmists' days and ours, to determine whether the Psalms are applicable for our times. Readers will delight in his recommendations of selections for certain days with his own beautiful and meaningful translations. He points up the fact that there are 116 quotations from the Psalms in the New Testament, which leads him to believe that the Psalms were the staple diet in the spiritual nourishment of our Lord and even of the early Church that broke away from Judaism.

Seabury—\$3.00

\* \* \*

Need a refresher? Pick up a copy of *Enter with Joy—Reflections on Worship and the Word* by Stephen F. Bayne, Jr., and you'll be fascinated with it right through to the end. Whether you are a clergyman or the man in the pew, a beginner or a mature adult, Dr. Bayne's discussion of the meaning and purpose of Christian worship will have relevance for you. His emphasis on the preaching of the Word and its rightful place in worship today will be helpful to all who seek more effective relationship with God.

Seabury—\$3.50



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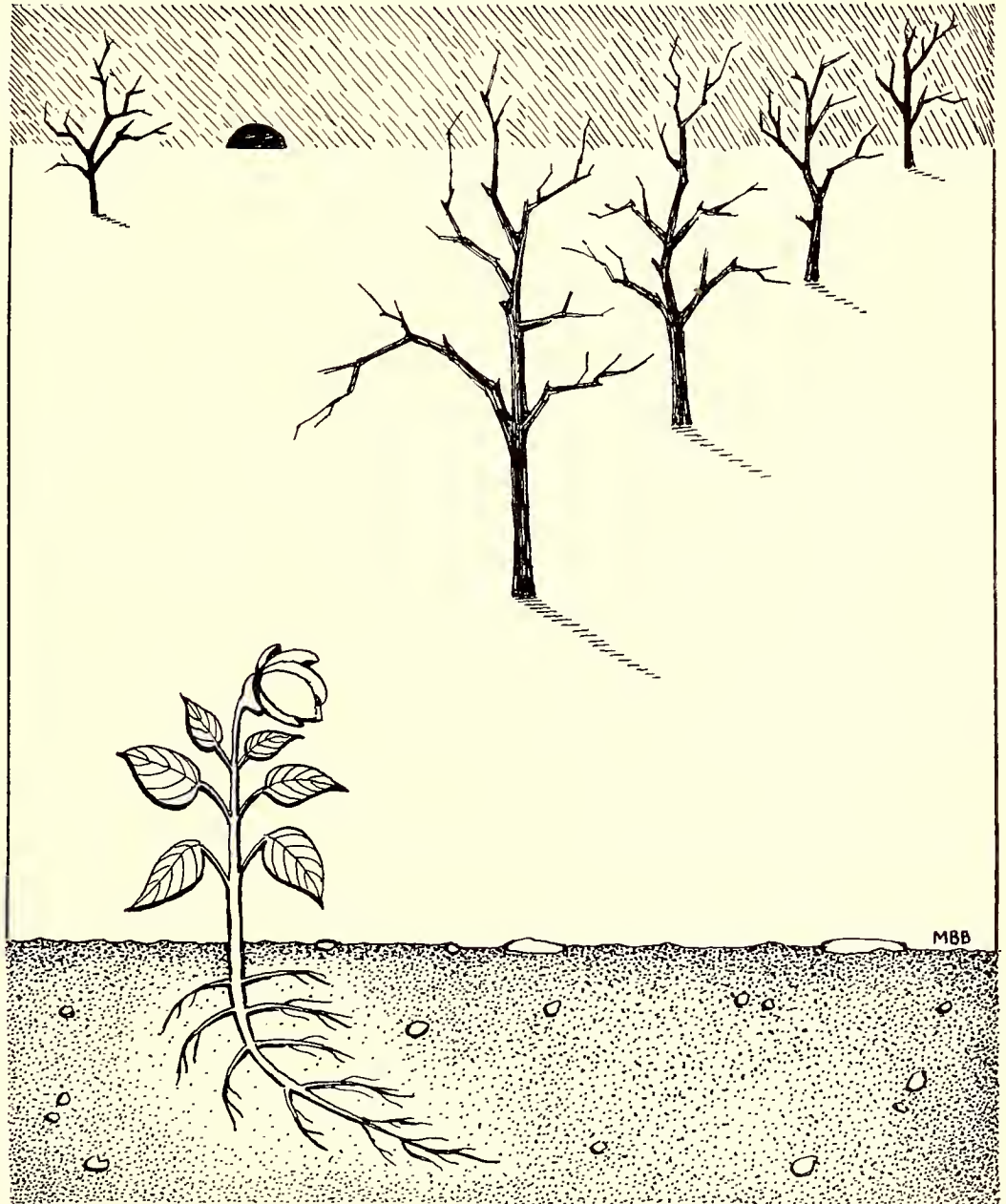
TRYON, NORTH CAROLINA



# The Highland Churchman

FEB 19 1962

FEBRUARY, 1962



O Wind, if Winter Comes, Can Spring be  
far Behind ?

(See page 3)

Official  
Publication  
of  
The Diocese  
of Western  
North Carolina





## THE BISHOP'S CORNER

An earth tremor, a deep growl from the mountain-side, followed by a roar of landslide and whole villages were wiped out. Homes gone, all possessions gone, a means of making a living gone for those who survive. What are the survivors to do? This is the situation in Peru.

A revolution, a purge, confiscation laws passed and acted upon, indoctrination schools set up that are brainwashing the children. What should Christian parents do? Flee? Many have, leaving all behind. Now they are in a strange land with a strange language. What to do? This is the situation for thousands of Cubans.

This is just the beginning of needy people in the world. Some still have no roots from World War II. In the Near East there are thousands of displaced persons. In Korea are orphans, displaced persons. Now in Africa, war and political development have new thousands of men, women and children asking, "What to do?"

Into this situation around the world the church stands anxious to meet the needs of these people. During the next few months Christians in our country are uniting in an effort to meet the needs of people who are helpless because of the world's sin. I call upon each and every communicant to make a sacrificial gift to the Presiding Bishop's Fund for World Relief at the time appointed in your parish for "One Great Hour of Sharing."

The Presiding Bishop's Fund for World Relief is the agency through which our church takes its part

### The Highland Churchman

P. O. Box 5074, Asheville, N. C.

Published monthly, except January and July, by the Department of Promotion of the Diocese of Western North Carolina, The Rt. Rev. M. George Henry, Bishop. C. A. Zabriskie, Chairman of Department; Emily Schuber Carr, Copy Editor. Second class postage has been paid at Asheville, N. C. 5¢ per copy; 50¢ a year, \$1.00 a year mailed outside the Diocese.

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## O Wind, if Winter Comes, Can Spring be far Behind?

The poet and the narrator of folk legends can become rapturous over life in these mountains. For us more earthy inhabitants, the winter cycle is apt to drag badly as we go into February. It is a drear time, normally without the benefit of much sun or warmth. And this gloom can penetrate into the very marrow of our lives as the grey days stretch on into March. Then in the midst of our doldrums, we may happen upon a scene such as that depicted on our cover for this month. Some fresh signs of hope to reassure us that in due time life will return to its fullness. Underneath the apparent death of nature, lies the promise of future vitality. Something is at work which will break forth. Seedtime and harvest will return as they always have. Often a minute thing or a fleeting vision will be sufficient to restore once again our sense of emotional perspective, and joy can return.

Life in the world today can be portrayed in much the same light, except that for many portions of this globe, the year round routine must take on a perpetual winter hue. For the hungry and oppressed, the hopeless, the world must be a continually dreary place. Events on the world scene are not unduly encouraging, however much we may strain at the gnat. The future in itself gives little promise of glorious fulfillment. Looked at from a purely horizontal plane, history resembles a mystery except in its relentlessness and caprice. Yet we as Christians can look from a different perspective and see the mystery disclosed. We can say to the world: "Hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" For in Christ Jesus we have been given the assurance that *nothing* can separate us from Him. He has a purpose for this creation and He is at work in all things to bring His plan to completion. In Christ we have seen Him at work under the guise of the lowly, yea, above all, even through suffering and death. Neither Assyria, nor Khrushchev, nor extreme right militant groups, nor economic want, can thwart the ultimate will of God. He is at work in this world *now* — His will *will* be done. *This* is the good news we have to share with the world — the vision of hope to display to the world.

How? There is one concrete suggestion given by our Bishop in his column this month — through giving to the Presiding Bishop's Fund for world relief through the One Great Hour of Sharing program. Your gift can become a new sign of hope, the promise of better things to come, to one who is hopeless. This can be the means through which God will work in proclaiming that He is concerned about all His people and is with them always.

—C.A.Z

(Cover drawing by Mary Beth Buchholz)

in worldwide relief of needy people. All funds go for relief. The administration of these funds is by church people. You can give to the Peruvian, the Cuban, the Hungarian, the Korean . . . all men . . . through this fund.

# The Children's Litany

Excerpt from "The Lady at Box 99 — The Story of Miriam Van Waters," published by The Seabury Press, Greenwich, Conn.

O Grown-ups:

*Have mercy upon us.*

O Parents, Teachers and Scientists:

*Have mercy upon us.*

O Social Workers:

*Have mercy upon us.*

REMEMBER not, Grown-ups, thy theories of deterrence and heredity, nor the theories of sin of thy forefathers, neither take thou vengeance on our youth. Spare us, Grown-ups, spare thy children who redeem thee with their most precious laughter and be not stupid with us forever.

*Spare us, Grown-ups.*

FROM all thy evil and mischief, from thy fears and griefs, from thy craft and assaults by force, from thy anger and boredom, and from everlasting misunderstanding.

From thy blindness of heart, from pride, false values, and hypocrisy; from envy, ambition, and all morbid introspection,

*Good Grown-ups, deliver us.*

From thy inordinate and possessive affections, from all the deceptions of the family, the school, and the community. From coddling, and tantrums, from divorces, dependence, and delinquency; from the quarrels and discussions about money, and sudden desertion,

*Good Parents, deliver us.*

From all absurd and wasteful duplication of effort. From thy resignation, from thy wordiness, from all wholesale classifications of I. Q. and psychopathic personality; from penury of imagination and contempt of our childhood and playtime,

*Good Social Workers, deliver us.*

By the mystery of our growth; by our spontaneity, and our pleasure and satisfaction in what we are doing; by thy own inhibitions, struggles and complexes,

*Good Parents, deliver us.*

By thy wars and industrial conflicts; by thy glorious achievements and adulthood; and by the coming of thy brief periods of insight,

*Good Adults, deliver us.*

In all the time of our infancy; in all time of our helplessness; in the hour of innocence, and in the day of sophistication,

*Good Parents, deliver us.*

WE children do beseech thee to hear us, good Adults, that it may please thee to rule and govern thy world in the right way;

*We beseech thee to hear us, good Adults.*

That it may please thee to bless and preserve all those who show an unique eagerness to love us, giving them freedom to execute their dreams, and to maintain our happiness;

That it may please thee to illuminate all Politicians, Boards of Directors, and Executives with true knowledge of childhood and its needs, that both by their



public speeches, their annual reports, and their daily living, they may set it forth and show it accordingly;

*We beseech thee to hear us, O Citizens.*

That it may please thee to strengthen all such as do stand for joy and creative education; and to comfort and help those who are "fired" because they believe in us, and who try to make the machinery with which you deal with us less ponderous; that it may please thee to raise up those who are faint-hearted, and fearful; and finally to beat down formalism and pride of dominance under our little feet;

*We beseech thee to hear us, O Rulers of Counties.*

That it may please thee to succour, help, and comfort all youthful souls who seek to embattle thy despair, thy subterfuge, and thy outworn traditions;

*We beseech thee to hear us, O Adults.*

That it may please thee to preserve all who travel adventurously by deed or imagination, all creators in the period of giving birth to new ideas, all those who fall sick in thy civilization; and to show thy pity upon all whom thy greed or fear imprisons, detains, or makes captive;

*We beseech thee to hear us, O Judge and District Attorneys.*

Grant us freedom and space, O Adults, grant us our freedom from thy masks, and thy double-dealing.

*We beseech thee to hear us, O Adults.*

GRANT us life and let us keep our excitement. O Spirit of Childhood who springest eternal in the soul of Man;

*Grant us thy laughter and permit us to gaze at the sky.*

Bend thy attention to the un-Christlike aspects of thy city streets, thy places of confinement, thy shops, thy homes, thy schools, thy churches, the ghastly imbecility of thy committee meetings; for we know what Christ has offered us: "Now what do you have to offer, O Adults?"

She signed this: "From All Lovers of Children."



# How You Spend Your Money

Under the new system of pledging to the Diocese for the support of the work of the Church, the Executive Council sets up the annual budget for the calendar year at the January meeting. Below you will see the 1962 budget. This represents an increase in several areas: 1. Mission Clergy salaries from \$3200 to

\$3600 for unmarried men, from \$3600 to \$4200 for married men; 2. Payments to the National Church; 3. The Bishop's salary through payment of a personal insurance policy; All of this has been made possible through the increased pledging on the part of our parishes and missions.

## 1962 BUDGET DIOCESE OF WESTERN NORTH CAROLINA

### I. OUTSIDE THE DIOCESE

Gen. Church Program \$31,864.00  
Gen. Church  
Assessment . . . . . 1,002.00  
Provincial Assessment . . . . . 937.00

### II. ADMINISTRATION

#### A. The Bishop

Salary . . . . . 3,700.00  
Pension . . . . . 1,627.50  
Travel & Office . . . . . 2,400.00  
Utilities Allowance . . . . . 600.00  
Car Replacement . . . . . 500.00  
Insurance — Bishop . . . . . 1,100.00  
House & Office  
Maint. . . . . 600.00

#### B. The Bishop's Secy.

Salary . . . . . 1,200.00  
Social Security . . . . . 37.50

#### C. Executive Secy.

Salary . . . . . 4,200.00  
Pension . . . . . 855.00  
Rent (in lieu of  
rectory) . . . . . 900.00  
Utilities Allowance . . . . . 600.00  
Office Expense . . . . . 800.00

Travel . . . . . 1,200.00  
Car Replacement . . . . . 500.00

#### D. Treasurer

Expense . . . . . 200.00  
Audit . . . . . 200.00

#### E. Conven. Secy.

Salary . . . . . 250.00  
Pension . . . . . 37.50  
Expense . . . . . 50.00

#### F. Conventions

Diocesan Journal . . . . . 950.00  
Gen. Conven. (for  
9 delegates) . . . . . 900.00

#### G. Clergy Group Ins.

7,200.00

#### H. Commissions and Committee expense

100.00

#### I. Compensation

to Deans . . . . . 350.00

### III. DIOCESAN WORK

#### A. Dept. Missions . . . . . 48,520.00

#### B. Dept. Institutions

1. Intheoaks . . . . . 10,500.00  
2. Patt. School . . . . . 3,000.00

3. St. Mary's . . . . . 500.00  
4. Univ. of South . . . . . 500.00  
5. Kanuga . . . . . 600.00  
6. Salary of  
Chaplain . . . . . 400.00  
(Chapel Hill)  
7. Departmental  
Expense . . . . . 100.00

#### C. Dept. of C. S. R. . . . . 300.00

#### D. Dept. Promotion

1. *Highland*  
*Churchman* . . . . . 4,000.00  
2. Epis. Radio  
Foundation . . . . . 200.00  
3. Promotion  
Activity . . . . . 200.00  
4. Dept. Expense . . . . . 100.00

#### E. Dept. of C. E.

1. Conferences &  
Dept. Expense . . . . . 600.00  
2. Camp Henry . . . . . 800.00  
3. Audio-Visual . . . . . 135.00  
4. Church School  
& Teacher Tng. . . . . 100.00  
5. Adult Division . . . . . 200.00  
6. College Division . . . . . 1,000.00  
7. Youth Division . . . . . 500.00  
8. Music Division . . . . . 100.00

TOTAL BUDGET . . . \$143,088.50

# *Evangelism Is The Duty of All Episcopalians*

*By The Rev. Malcolm P. Riker Chairman, Dept. of Evangelism, Diocese of Texas*

It's not easy to become an Episcopalian.

It takes instruction and thought, prompted by evangelistic effort.

To interest people in becoming Episcopalians calls for concern for those who are not active parts of the fellowship in the Body of Christ. An evangelist has such concern.

But the average Episcopalian is very slow to do very much about it. He has the feeling that he does not know how to talk about his church, and that this whole matter should be left up to people who are better trained than he is.

Nothing could be farther from the truth. The first step in being an evangelist for the Episcopal Church is to think through in your own mind why you are an Episcopalian rather than something else. What does the church mean to you? Consider its historical continuity (we are not a Reformation experiment), and the worship of the Church (in the aspect of the regular services, and the special ones that we all look forward to).

## *Church Challenge*

Consider the fact that we are not an authoritarian church with a mailed fist over our head, we are not a church full of social do's and don'ts. You are challenged to work out your behavior with Christ's teachings as your guide, but you are exposed for all the world to see. You can read whatever you want to read, yet again, you are challenged to think, just as you are challenged to behave yourself.

These are some of the reasons why we are Episcopalians.

The Church member can fully agree, that to be an Episcopalian is challenging, inspiring, and it is exciting. On this basis, we can go to the unchurched in the areas around us and talk to them about the Church as to what it means to us. We can speak from the heart. This does not take formal theological training. It takes only sincerity and a real concern for those around you who have not found what you have found.

## *Inactive Roles*

But who do you look for that you can talk to about the church? Again, the average Episcopalian feels that he doesn't know anybody. Ridiculous! The areas around where you live are full of people who don't go to church, who don't admit any active church membership.

Here are some categories to think through that might help you discover someone you can approach about the subject of the Episcopal Church:

1. Do you have a child that will be old enough to take the Children's Classes? What about teenagers who are attending with your teenagers, particularly the E.Y.C. program in the Church. What about their parents?

2. Do you have a spouse who might be interested in attending these classes?

3. What about a neighbor who does not go to church that you know well enough to suggest such an idea?

4. What about those in the children's car pool, or your car pool, or those in the office?

5. What about the group in your neighborhood that gathers for coffee in the morning, or those friends that you have over occasionally?

6. What about your parent who doesn't go to church, or the relative who lives here in the city?

7. What about some previous non-Episcopalian god-parents, or someone who was in your wedding?

8. What about someone you knew who was helped by the Episcopal Church at some time in the past, such as in bereavement, or during a family crisis, someone in distress, maybe even a long time ago, but who has never been asked to take such a class? One half of all pastoral work that the clergy does is with non-Episcopalians, and usually on referral from you.

9. What about someone you know who is lonely, or depressed, whom the Church could help by simply showing interest in them?

10. What about some mixed marriage that you know about, where there is a religious paralysis and children are not going to Sunday School at all? We can offer them a solution by giving them a common meeting ground.

## *. Witness*

After you have quizzed yourself on possible categories, you are then ready to talk to someone. What do you do first? You tell them what the Episcopal Church means to you, in your own words, and then you ask them if your priest could come by to see them for just a few minutes. They will want to know why. You will tell them it is because you want them to meet him just briefly. It will then be his job to tell them about his forthcoming Class of Instruction on the Episcopal Church, and to ask them if they would like to come. It is without obligation, without pressure, and simply a class to give the facts about the Episcopal Church. You could also explain to them that we have these classes because we want potential members to know what they are getting into before they get into it. They will want to hear this: that this is not a hurry up, high pressure approach.

If they agree to let him come by, it will be his job to get them into the Classes. It will be the content of the Classes that will get them to the rail to be confirmed. It will be the Church, once they are in it, that will make them converted, serious Christians. Your job is to supply your priest with the names of potential class enrollees. His job is to get them confirmed. The Church's job is to convert them.



## Two Missions and A Lay Vicar



*Pierre DeSaix*

Although the Church of the Redeemer and St. Luke's, Chunn's Cove, are only tiny missions they have and are making a contribution to the Church by a service which has not been undertaken by any of the larger churches in the Diocese of Western North Carolina.

The two missions worked and supported the Rev. John McTammany as lay vicar during his studies for the ministry, and at the present time are doing the same for Pierre DeSaix who is serving as lay vicar.

Pierre, his wife, the former Christine Calhoun of Wichita, Kansas, and his four children came up to Asheville the first of October. Mr. DeSaix, who is 46 years of age, was born in Rockford, Ill., attended Northwestern University, The University of Chicago and the University of Wichita. He was connected with The Carborundum Company in Niagara Falls for fourteen years, and was serving as sales representative in High Point, when he left to attend Virginia Episcopal Seminary. He remained at the Seminary for two years, but the pressures of having four children and himself enrolled in school became too great.

The four DeSaix children are Frank, who is twenty and a Junior at the University of the South, Peter, sixteen, Marianne, twelve, and John, ten, the latter three students at local schools. Mrs. DeSaix, in addition to her duties as wife and mother, is also the Asheville supervisor for the Children's Home Society, an adoption agency. Mr. DeSaix is finishing his final year of study for the priesthood under the Board of Examining Chaplains in this Diocese.

Such an arrangement is not as simple as it sounds, and both church and man have to be prepared to make sacrifices in order to carry on. For the man it means fitting long hours of study into a program of parish work in both churches, being prepared for many interruptions in his schedule, and having to spread his interest between two churches, his family and studies.

For the churches it often means doing without a special service on occasions, having to find priests to conduct Communion, perform marriages and to baptize the children.

Mr. Tammany served as lay vicar from 1950 until he was ordained a deacon in 1952. Later he served other churches in the Diocese and is now serving outside the Diocese.

The Church of the Redeemer also sent forth the Rev. Claude Collins, a member of the church who completed his studies at the University of the South. He served in the Diocese until accepting a call in another state.

Congregation and lay vicar learn from such arrangements, and a pattern of worship learned in a mountain mission goes out into the world to make itself felt in churches beyond the hills.

The Church of the Redeemer is built on a rock overlooking the French Broad River near Craggy. It is of stone with a slate roof and was built by the late Dr. Francis Willis, physician, who came from England in 1883 or 1884 and settled in Woodfin. He was the grandson of the famous Francis Willis who treated King George III during his early attacks of insanity.

For some years the church served as a private chapel on the Willis estate, and Dr. Willis taught the people in the area to be devout Episcopalians. In 1901 Dr. Willis presented the church to the Diocese and it was consecrated by the Rt. Rev. Junius M. Horner, first bishop of Western North Carolina.

Some years later the church fell on dark days and was closed. However, Col. Garland A. Thomasson, aide to Gov. Locke Craig, and a member of St. Andrews Brotherhood of Trinity Church, took an interest in the Church of the Redeemer, and brought other members of the Brotherhood to the church. Evening Prayer was held and a Sunday School was started with a handful of children which soon reached a total of 55. A children's choir was formed, and fully vested, although many of its members came to the church with bare feet.

The church is unusually well equipped for a mission, many of the things coming from England, and there are many beautiful memorials in constant use.

St. Luke's Church, Chunn's Cove is an older mission, the first service for the church being held by the Rev. Jarvis Buxton, first rector of Trinity, on the second Sunday in June 1858 in the home of Hosea Lindsey. The Rev. W. F. Rice held a service once a month in the summer of 1890 under a weeping willow tree in the yard of Mrs. Martha Metz, and two years later in order to have music the service was moved to the home of Mrs. C. W. DeVault. A few years later land was procured and the church was built and consecrated in 1895 by the Rt. Rev. J. B. Cheshire, bishop of the Diocese of North Carolina.

William Thomas Owen, an Englishman who settled in Chunn's Cove and married Miss Mary Lindsey, chose the name of St. Luke's Church.

The altar window was given to the church in 1924 in memory of the Rev. Thomas Henry Sill, one time rector of Trinity Church, New York. A chapel belonging to the New York Church was being torn down, and the window was taken from this church. It was brought to Asheville and installed by the Rev. J. B. Sill, son of the Rev. Thomas H. Sill, who was at that time in charge of St. Luke's Church.

—Marguerite Alexander.

# News Around The Diocese Features:

... \$2,273.80, the largest All Saints Day Offering ever given by the Episcopal Churchwomen of the Diocese, with all but three branches being heard from. The thank offerings have been pledged to build the movable chapel, which will be used through the Diocese to start new missions. At a recent meeting of the Division of Women of the Diocese, \$750.00 was allocated to help purchase the land in Gastonia for the first of such missions, to be called All Saints Mission. The Rev. Robin Johnson is leaving Cullowhee to become the priest-in-charge of the new mission.

... The pool at IntheOaks, which will be completely renovated and ready for use at the first camp session this summer. The expense of building an out-door pool proved too great at the present, but the existing in-door pool will meet all health requirements, with new pumping, filtration and wiring systems.

... The Church of the Epiphany, Newton, which celebrated its sixth birthday in January. Since its organization there have been twenty-one baptisms, thirty-nine confirmees, and twenty adult converts. The communicants number seventy persons, including fifty children. Though small, this church has made itself felt in the community, particularly recently, with an outstanding Christ pageant; a feast of Lights Service put on in conjunction with the Methodist Youth from Newton and the Canterbury Club of Lenoir Rhyne College; and through a communicant who writes for the local newspaper concerning customs and origins of the church seasons, relating them to news stories and social items.

... Three hundred and fifty persons, who attended the Dedication of Deerfield on January 14th.

... Monday, May 28, 1962, the day on which the new Cathedral at Coventry, England, will be consecrated. The first of the several festival services will emphasize the world-wide nature of the Anglican Communion, and an invitation has been extended to every Anglican Diocese in the world for representation. Bishop Henry is asking that anyone who might plan to be in England at this time, please contact him so that the Diocese of Western North Carolina might be represented at this festival.

... Mrs. Harry C. Marshall, who was honored on her 90th birthday in December at a tea given by the Robina N. Tate Chapter of the Women of Grace Episcopal Church. Mrs. Marshall, the former Margaret Love, is said to be the second oldest living native of Waynesville and has been an active member of the church there for many many years.

... The Annual College Conference of the Diocese, which will be held at IntheOaks, beginning the afternoon of February 23rd and ending with dinner February 25th. Dr. James W. Gladden will be guest speaker on "The Facts of Life and the Philosophy of Life." Dr. Gladden is the President of The Blue Ridge As-

sembly, Inc., and has served as professor of sociology at two colleges, and as an ordained Methodist minister. The conference is being sponsored by The Division of College Work of The Department of Christian Education.

... Mrs. Lee Urban, who is the owner of a white brocade dress which she would like to give to any interested church. Since Mrs. Urban and her husband, the Rev. Lee Urban, retired Episcopal priest, are in Hawaii at the moment, Mrs. Paul Tuttrup of Cullowhee, Chairman of the Diocesan Altar Guild, should be contacted.

... St. Paul's, Edneyville, which is probably the only mission in the United States to hear a talk by Miss America at a Sunday service. Maria Fletcher spoke to the congregation the Sunday after Christmas, telling what the church means to her. Her father, Beale Fletcher, and Floyd Finch of Arden, were lay readers for the service. Maria, home during the holidays for a rest, danced and talked for her friends, who are members of the Young Churchmen of Calvary. Fletcher, at their annual Christmas dinner party.

... Quiet Day for the Women of the Asheville Deanery, which will be held on Tuesday, February 27th, at St. Luke's, Chunn's Cove, with the Rev. J. Ward Courtney as leader. This will be a special preparation for Lent.

## THE LAYMAN'S BOOKSHELF

### THE CRUEL GOD

by Margaret B. Crook

What makes a book gripping — hard to lay down? Is it not the feeling that you *know* the people and can visualize the scenes and actions? Such a book can really bring the reader to a sometimes unforgettable personal encounter with the characters. This truly can be said of "The Cruel God" by Margaret B. Crook who taught Biblical Literature and Classical Hebrew at Smith College for 33 years. The sub-title of the book is "Job's search for the meaning of suffering."

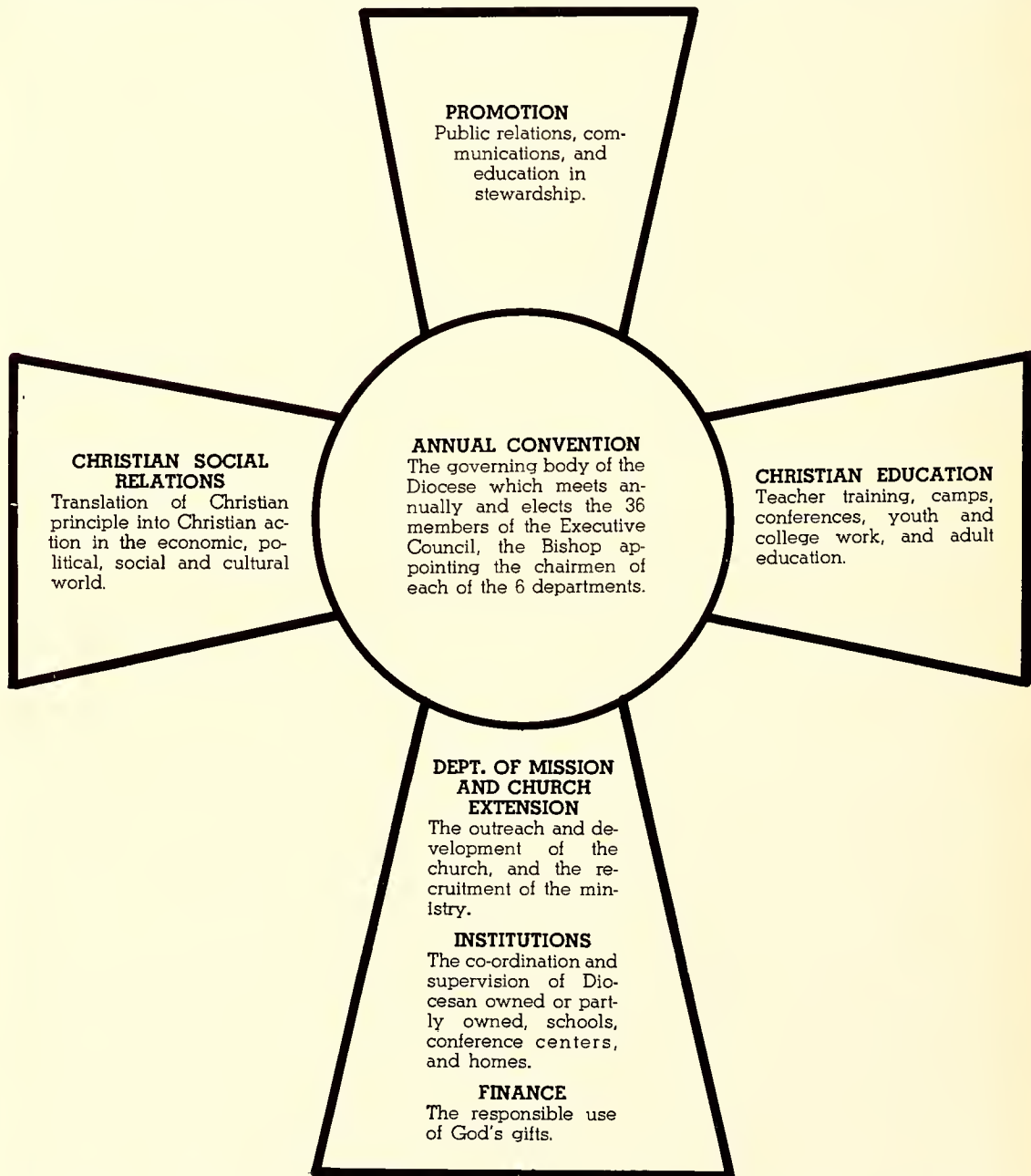
Miss Crook offers her convictions as to where and when, for whom and by whom this work was written. The writer of the Book of Job (the poet) is revealed as the founder of a new school for advanced studies in Babylon in the 5th Century B.C. His students, represented by Job, freely ask and try to answer basic questions about God and man. At last the poet yields to the demands of the students, impatient with traditional answers (Job's friends), and gives his own solution "which releases God from the role of celestial baby sitter" and brings man (Job, the students) to an understanding of and confidence in the power and mercy of God. This was a very humbling experience.

The reader is grateful to Miss Crook for clarifying many puzzling inconsistencies, for sharing so much of her knowledge of the Old Testament, and for giving us a clearly written, truly exciting exposition of the Book of Job. Beacon Hill Press 1959—\$3.50.

—Eleanor Brown Field.



## The Executive Council of The Diocese of Western North Carolina



The Council is responsible to the Annual Convention for the implementation of the program between the meetings of the Convention. The Council consists of the Bishop, the seven Deans, three representatives from each Deanery, representatives from the Division of Church Women, from Laymen and from Young Churchmen, and the Secretary and the Treasurer.

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# The Highland Churchman

MARCH, 1962

Is this a Lent - to keep  
The larder lean  
And clean  
From fats of veal and sheep?  
Is it to quit the dish  
Of flesh, yet still  
To fill  
The platter high with fish?  
Is it to fast an hour  
Or ragged go.  
Or show  
A downcast look or sour?  
No! 'Tis a fast to dole  
Thy sheaf of wheat  
And meat  
Unto the hungry soul.  
It is to fast from strife -  
From old debate  
And hate:  
To circumscribe thy life:  
To show a heart grief - rent:  
To starve thy sin,  
Not bin —  
And that's to keep thy Lent.

Robert Herrick 1591 - 1634

Official  
Publication  
of  
The Diocese  
of Western  
North Carolina





## THE BISHOP'S CORNER

In the Book of Common Prayer under a table of fasts(li), we find the forty days of Lent listed as "Days of fasting on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion."

There are two thoughts that I would emphasize. The first is that there is expected certain "extra ordinary acts and exercises of devotion." The second thought is that the Church "requires such a measure of abstinence" as is especially suited to *these* acts and exercises.

What are the extraordinary acts and exercises of devotion? In every congregation these may vary. Each congregation in some way intensifies its worship, teaching, and stewardship program. There may be additional services, there may be an additional study course. There may be special emphasis on giving of our worldly goods for the benefit of others. Each person should decide in what areas of life he will, within the parish program, undertake extraordinary acts and exercises of devotion.

In our personal life, too, there are areas in which we should undertake some extraordinary acts and exercises. In prayer we might take more time. Certainly in the study of God's Word, devotional books, or books of deep concern for human life we should do something extra-ordinary.

When once we have determined the acts and exercises in which we are to be involved, then we can enter into that abstinence which is especially suited. Discipline for discipline's sake is good but not required of churchmen just during Lent. The abstinence required by the Church is that which is *more* especially suited to "extraordinary acts and exercises of devotion."

By and large, as I look at the rush of life today, I would suggest that rather than "giving up" deserts or cigarettes, or any other little vice, that you take an inventory of your time, budget anew your time, and set specific times for acts and exercises of devotion to God. The waste of God-given time is our current sin. We use it all for self.

It isn't *our* time; we are stewards. Determining our exercises and acts will determine our measure of abstinence which the church requires. May God give you in this Lent a new life through Christ, our Lord.

## Families Observe Lent

Lent is a Church season observed in a thousand ways. A newcomer to the Episcopal Church would observe unusual activities in any Episcopal parish during the forty days. But what goes on in our homes? The average family may make some attempt at special Lenten emphasis, perhaps in the form of family prayer. While we are likely to agree on the importance of it, the doing of it in Lent or any other time seems very difficult, for all types of obstacles enter in — variation in ages, different individual schedules, and religious self-consciousness. However, for those who are striving to arrive at family prayer with whatever age children, it is encouraging to remember that there are many families who have overcome these difficulties with God's help. They can and do have some kind of family prayer at some point during the day and find it a joy and benefit to all.

There are a few pointers which have grown out of people's experience: (1) Never "hear children's prayers" but always pray along with them; kneeling with the children, figuratively as well as literally, to thank God for His blessings and to confess our shortcomings does more to teach children about prayer than any other means. (2) Avoid being too formal or too casual. (3) Be regular and faithful about family prayers. (4) Vary any procedure from time to time. The Church seasons provide a wealth of material, e.g. lighted candles give added meaning to Advent; a plant or bulbs or flowers in spring help to show the special emphasis of Lent. (5) Keep your observance simple and in accord with the age of the children. Five or ten minutes a day is better than longer sporadic attempts. The goal, of course, is that we learn from the special time to turn to God trustfully at all times.

Most families start with mealtime when Grace can be more than thanksgiving for food. To it can be added prayers for other blessings, large and small, or for particular undertakings or problems confronting the family. Much literature is available on this subject — Forward Movement publications, "Our Home" (5¢), Prayers New and Old" and "Prayers for All Occasions" (15¢), as well as Seabury, "A Girl's Prayer Book" and "A Boy's Prayer Book," will provide a wealth of material.

Any family which does personally undertake to use the discipline of family prayer will find its rewards stretch far beyond the Lenten service.

—Adapted from "Findings."

### The Highland Churchman

P. O. Box 5074, Asheville, N. C.

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# PREPARING TO ADVANCE

*From a Sermon Preached on Sexagesima Sunday by  
The Rev. John W. Tuton, Rector of Trinity Church,  
Asheville, North Carolina*

On Tuesday, February 20, we were all excited. John Glenn, after innumerable delays and disappointments, was orbited into space and made a safe return. Even those among us (and I count myself here) who had not been too happy about the world-wide obsession with keeping up with or surpassing others in scientific achievements were strangely moved on that day. Many of us have felt that the same amount of money and energy spent in some other areas might serve man's needs more fully in the long run; though, this itself may fairly be questioned. It may well be that these latest events may give the "free" world a bit more time both to enlarge freedom within that "free" world and to open up new possibilities for greater freedom in the presently less-free areas of the world. As yet it is not clear as to whether man will use such power for creative or demonic purposes.

Think of the multitudinous, costly, wonderful preparations made that this man might orbit around this planet called earth for three trips. And then think if you will with me of the preparations that must always be made if advances are to be achieved — advances in understanding and having deeper control over our environment, physically speaking; advances to be made in the life of our souls. Pre-Lent has to do with preparing to advance. Lent is the trip we are to take, the advance itself. These three Sundays of Pre-Lent are meant to remind us that we must prepare for Lent, prepare to make a special advance. Listen to the opening words of the first Epistle for the season of pre-Lent. "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things." (I Cor. 9:24)

There are four things which are essential for us to advance when the special time and opportunity arrive. These are illustrated by the preparations made for John Glenn to enter and return from his mission. They are preparations you and I must make for successful advance in Lent.

## I. Acceptance of Considerable Discipline

For John Glenn it was necessary to exercise and cultivate control in such areas as sleep, food, and physical exercise. This involved achieving great power over his impulses, thereby enabling him to respond in the best way in the critical moments. This took many, many months. But this discipline meant that the earlier failures, when the rocket did not get off the ground, did not overly discourage him. Through it he became less and less dependent upon external circumstances. He had gained inner assurance which came from discipline willingly undertaken, not under pressure, but through his own inner will and convictions.

Cannot this point up the value of discipline willingly undertaken in the spiritual life? Not rigid, not taken for reasons of fear, not "compulsive" if you will, but an honest determination to undertake such disciplines as will enable us to control our lives better: a frank recognition that considerable discipline is called for if we are to make any significant progress in the life of the spirit.

## II. The Value of Fellowship

John Glenn was supported by a great corporate life, a great body of men. Thousands were involved — eighteen tracking stations, medical crews, ships, and the inner band of disciplined astronauts. The safe return of a capsule became of secondary importance. Individuals, who had become a great fellowship were concerned about a specific person who must be returned safely! Without such support as this the project could never have been initiated, let alone fulfilled. What this says about your individual life set down within the fellowship of Christians, I will leave to you to consider. Where would you be, where do you hope yet to arrive, without such a supporting fellowship?

## III. The Importance of Common Understanding

There had to be a great body of agreed-upon words and interpretations for a successful flight. All this took place by way of preparation and training. Telemetric computers, 109-D, cut-off, velocity, perigee, apogee, seco, pitch-oscillation, yaw, 6-G's — a whole new vocabulary has emerged with which each of us must become familiar if we are to understand space travel. It is, of course, most important for the space traveler. The situation is summed up by the necessity of tracking stations for the space traveler, for he must know where he is.

So it is with our Christian theology — to know where we are. The purpose of our theology is to interpret the circumstances of our experiences and the experience of others. Theology also has its own peculiar vocabulary — a vocabulary essential to the Christian both in personal understanding of the Christian Faith and the communication of that Faith to others. It is through theology which has been defined as the pegs upon which to hang our experiences that we are enabled to bring them into order.

## IV. Preparation Calls for Dependence on Faith

In recent eras there has been a growing conviction that man could overcome gravity sufficiently to orbit around the earth. The first man jumped a couple of feet off the ground. Then began faith regarding power to gain control over the force of gravity. There was no guaranty of certainty until the tests were actually made. Those responsible for the research simply used what faith existed. As this became justified, further faith subsequently grew. So with our preparation for Lent. We are called to recognize the importance of faith in religious growth. To every man is given faith to some degree. In this Lenten season we can act upon our present faith and will observe it growing into a deeper one.

This Lent can be an advance. This will depend upon our running the race with diligence, preparing ourselves for growth in the spirit.



# CAMPS AND

## Camp Henry

"I had the best time EVER!" That's the way one Junior EYC camper described her experience at Camp Henry last summer. Other campers were similarly enthusiastic. It's no wonder. Because from the ringing of the bell in the morning until the fellowship circle in the evening, the campers have an edifying relationship with one another and with their counselors.

Camp Henry, which is held each summer at In-the-Oaks Conference Center in Black Mountain, offers the young people of this Diocese camping with a Christian emphasis. Recreation of many sorts is balanced by worship services and discussions on the Christian faith as it relates to the lives of young people. Last year, campers from Murphy to Gastonia came to take part in the wholesome Camp Henry program.



*The ancient sport of archery is enjoyed by many at Camp Henry.*



*Campers and Counselor alike relax together in their cabin as they listen to what must be a "tall tale."*

The Rev. Welch K. Tester of Spruce Pine will return this summer to direct activities at Camp Henry. Among those assisting him will be the "Old Pro's" — Foote and Carolyn Goodman, Pee Wee Brown, May Belle Tucker, Jean Webster, and Ernestine Tuton. The clergymen on the staff will include the Rev. Messrs. Rodney Kirk, Bill Edwards, Ken Donald, Finley Cooper, Todd Ferneyhough, Jim Hindle, Frank McKenzie, Jack Tucker, Delmas Hare, Rhett Winters, and Dave Kirkpatrick. (Several lay counselors, nurses, and lifeguards are still needed. Anyone who is interested in working at the camp this summer — while having a wonderful time — should contact the Rev. Mr. Tester, Box 616, Spruce Pine, for information.)

The Camp Henry staff is now at work on the 1962 program. The schedule for this summer is as follows:

EYC Conference (for those who have completed 9th grade and up)—June 10-22.

Jr. EYC Conference (completed 7th and 8th grades)—June 24-July 4.

Camp St. Matthew (completed 3rd and 4th grades)—July 8-14.

Camp St. Mark (completed 4th and 5th grades)—July 15-21.

Camp St. Luke (completed 5th and 6th grades)—July 22-28.

(Note that the persons who have finished the 4th and 5th grades will have a choice between two camps.)

One of the most popular Camp Henry activities each year is swimming. And because this is so, the pool is being completely renovated this winter in order to comply with state specifications. But swimming is not all. Camp Henry provides many other types of recreation — archery, badminton, volleyball, dodgeball and softball on the spacious grounds of In-the-Oaks; hiking in the nearby mountains; and indoor dancing, ping-pong, contests, and singing.

The food at Camp Henry (as ALL former campers know!) is plentiful and delicious, thanks to Inez and her able staff.

All in all, Camp Henry is an exciting and meaningful experience — not only for the young people but also for the staff. Early in March the camp brochures (which contain application blanks) were sent to each mission and parish in the Diocese. Although the camp is primarily for members of our Church, non-Episcopalians are also eligible and welcome to attend the camp. (In the past, Baptists, Methodists, and Presbyterians have come.) Since only a limited number may attend each session, get your application in early.

See you at Camp Henry, "Camporees"!



# CONFERENCES

## Kanuga

What's new at Kanuga in 1962? Well, there are so many new things and important ones, too that one must read carefully in order not to miss something. For there will be at least one activity at Kanuga this summer to appeal to everyone of every age.

### BRAND NEW ADULT CONFERENCES

*Christian Witness* will be a conference opened to thirty adults. An intensive exploration through lectures and small group discussions will be made of the Christian Gospel with emphasis on its application to the real and difficult problems of the world. June 15-21.

A *Christian Drama Workshop* will feature chancel plays and other forms of drama to quicken the imagination and increase the "knowhow" for anyone interested in religious drama. Internationally known Professor Robert S. Seaver, Director of the Program of Religious Drama, Union Theological Seminary, New York, will direct the workshop. July 14-20.

### TEEN-AGE CONFERENCES BEING HELD FOR THE FIRST TIME

*The Episcopal Young Churchmen Leaders Conference* may be attended by a team of one adult advisor and two young people who are officers or officers-elect in their mission or parish. Embodying the best of the old leadership training conference, this conference now takes on more of a workshop aspect of leaders of youth groups. Two sessions, June 23-29; July 14-20.

*The Pre-College Conference*, open only to high school graduates planning to enter college in the fall, will examine current problems and possibilities in higher education as they affect each student, dealing with such issues as freedom, decision, and self-discipline. Two sessions, June 30-July 6; July 7-13.

Young people at both conferences will be assigned to the Kanuga staff to assist in the dining room.

**YOUNG PEOPLES CONFERENCE** is a general session for all girls and boys who have completed 8th, 9th, or 10th grades. The schedules will include devotions, classes, discussion groups, sports, hiking, swimming, boating, games, stunts, campfires, dances, etc. It is opened to young people of all denominations and scholarships are available to Episcopalians. June 12-22.



*Campers contemplate the beauties of God's world at Kanuga. — Photo by John E. Robas.*

### KANUGA CAMPS FOR BOYS AND GIRLS

Boys will have a new lake, a new campsite, new buildings, and a new program, crammed with fun and adventuresome activities which will enable the boys to understand the relevance of the Gospel in the many facets of their lives. June 25-July 7, graduates of 3rd through 5th grades; July 9-21, graduates of 5th through 7th grades; July 23-August 4, graduates of 6th through 8th grades.

Girls will have four sessions designed for fellowship and appreciation of the wonders and beauties of God's world. It is hoped that a more meaningful relationship will be achieved with God, The Creator and loving Father of us all. June 18-30 and July 2-14, graduates of 4th and 5th grades; July 16-28 and July 30-August 11, graduates of 6th and 7th grades.

### ADULT AND FAMILY CONFERENCES

*Families* have a rare opportunity, both to enjoy a happy vacation together and to strengthen the spiritual ties of the family through discussion and corporate worship and experiences. This is a vacation to provide re-creation as well as recreation for the family as a Christian unit. The children may be fifteen or under. June 23-29; July 14-20.

*Adults* wishing the opportunity to enrich and deepen their spiritual lives, and to prepare themselves for effective leadership in the many phases of the church program will wish to attend one or both of the one-week sessions. June 30-July 6; July 7-13, or the entire two weeks.

For further information or registration blanks contact Williard P. Verduin, Manager, Kanuga Conferences, Hendersonville, N. C.



# DEEP FREEZE

## TASK FORCE FORTY-THREE

*Lt. Christopher B. Young, USNR,  
Chaplain Corps (CHC) of Lan-  
tana, Florida. Antarctic Support  
Activities Chaplain.*



McMURDO STATION, Antarctica . . . The words ring clear from the Chapel of the Snows— “. . . and do not promise that when two or three are gathered together in Thy Name . . . ”

For the Antarctic, McMurdo Sound in particular, now has its first American Episcopal priest. He is the Rev. Christopher B. Young of Lantana and Winter Park, Fla. — more formally referred to in military circles as Lieutenant, Chaplain Corps, U. S. Naval Reserve.

Chaplain Young was ordained to the priesthood in 1957 by the Right Rev. William F. Moses, D.D., at All Saints Church, Winter Park.

Some priests of the Church jokingly refer to themselves by various titles. One priest, for example, who is nearly seven feet tall and has a mission high in the Andes of South America, refers to himself as the highest clergyman in the Western hemisphere. Christopher Young, with his present assignment, may very well become known as the coldest priest of the Church.

When one considers that the Antarctic, at the bottom of the globe, is larger than the combined areas of the United States and Mexico, it becomes a fact that Christopher Young has the largest parish in the world. He ministers in the summer months from September through February to some 100 Navymen and civilian scientists scattered at four major U.S. scientific stations and two weather stations on the white continent.

During the austral summer his Sundays are spent going from one station to another as a modern day version of the circuit rider; in place of a horse, he utilizes the giant ski-equipped C-130 “Hercules” transports of the Navy’s Air Development Squadron SIX (VX-6). As he goes from station to station and visits the Navy re-supply ships in the Ross Sea next to McMurdo, it looks as though the chaplain will run out of time and Sunday will end. But he flies on to Byrd Station, 800 miles inland, to find that Sunday

has just begun, since that camp is in a time zone 12 hours behind McMurdo.

In the winter — he is to remain at McMurdo during the months of darkness between March and August— his parishioners will decrease to 140 individuals who remain on the white continent to keep the base operating until the next summer season begins.

The Antarctic demands much of man, and only those who first must volunteer and then are screened physically and psychologically are chosen for the ordeal of remaining on the continent for 12 continuous months. But here it is not so much a case of heroism or bravery which motivates the men; it is rather the desire to accomplish something truly out of the ordinary and to take part in an adventure available to relatively few men.

No ulterior motives are here; no awards will be given. Anything that may be gained will be felt by the inner man alone.

For a priest, the winter months can become months of quiet and days of continual meditation and retreat. In this respect the Antarctic holds forth rewards — not material; all man must do is reach out and grasp.

Born in Syracuse, New York, in 1929, Chaplain Young is one of those officers who can say he has gone from the enlisted ranks to commissioned status; but somewhere in between he switched “bosses.” The last time he wore a Navy uniform was in 1952 when he completed a four year enlistment and was discharged as a Personnel Man Second Class from his last duty station, the Pacific fleet destroyer tender USS Sperry.

Prior to enlisting in the Navy he attended Palm Beach Junior College for a year and later, during that first “hitch,” the calling for the priesthood took shape within him. He considered his vocation more seriously as he entered college and made up his mind upon graduating from Florida State University, Tallahassee, in 1954.



He entered the School of Theology, University of the South, at Sewanee, Tenn., where he earned his Bachelor of Divinity degree in 1957.

His conviction to become a Navy chaplain sprang from the crying need for Episcopal priests in the service which he witnessed as an enlisted man.

"I feel that the chaplaincy offers a valid ministry," he states. "It is a challenge to the energies of any clergyman and an opportunity which few other areas of human life offer. The civilian clergyman finds in the Navy the chance to retain his ecclesiastical individuality, and at the same time many denominational limitations imposed by a civilian ministry are minimized."

Heroes throughout the centuries have intoned the words, "For God and for Country." But even heroes have had their difficulties in giving to each their allotted due. But chaplains of the armed services may go through life living each moment of the battered phrase and giving to it a dignity greater than anything history may bestow.

The chaplain starts each week and each day within the week and ends the same with God, while the time in between is usually devoted to his country. So with Chaplain Young. His start and his end are God's, and the in-between can be anything dealing with the Navy and the men of Operation Deep Freeze at McMurdo Sound.

His first life, the one for God, is spent holding Sunday services, both Episcopal and general Protestant, in counselling those who turn to a chaplain for help, seeking out and helping others in time of trouble, and aiding others — like Jewish personnel — in setting up their own periods of weekly worship.

Sunday calls for celebration of Holy Communion at 6:45 a.m. in the Chapel of the Snows for men of the Episcopal and Anglican family. Later in the morning he holds a general service for all Protestants in the same chapel and then in the afternoon he repeats this service in the mess hall near the ice airfield, Williams Field, five miles from the main McMurdo camp. About 1 p.m. he's off by helicopter from camp to hold services aboard the icebreakers which escort supply ships into McMurdo.

Following his general service on the landing strip, he usually hops a plane ride to as many of the inland stations as he can possibly visit, such as Byrd, South Pole or Hallett, where he holds additional services.

On Friday evenings he is on hand in the Chapel to assist wherever he can as Jewish personnel of the station hold their weekly service.

Chaplain Young, during the summer months, shares his tasks with a Roman Catholic priest, Lieutenant Commander Augustus Mendonsa.

Chaplain Mendonsa will depart from the Antarctic in February, and Chaplain Young will be the only Chaplain on the continent until the following Antarctic spring.

In his second life he has been assigned duties as billeting and "welcoming" officer — the one who straightens out the usual confusion that accompanies each individual's arrival at McMurdo. He tells the newcomer where he'll eat, sleep, get his laundry done and where he can find all the other things that will occupy his time and mind when he's not working.



*Upon completion of Divine Services, Lt. Young greets some of his parishioners.*

It sounds fairly simple until one realizes that McMurdo during the summer support season, the months of daylight between September and February, resembles an overgrown tourist area with the comings and goings of personnel practically every day in the week.

What may have been true yesterday regarding space available may not be necessarily true today.

Then there's the station library, totalling some 1,500 volumes, open every day of the week, 24 hours a day, for everyone at the camp, military personnel, civilian scientists and visitors alike.

As head librarian Chaplain Young has the unending task of sorting newly arrived books and accomplishing the other details of library work, from card cataloguing to dusting the shelves twice weekly.

Somewhere along the line, he was pegged to be the Public Information Officer of Antarctic Support Activities. All too often he finds himself saying, "What-

(Continued on page 10)



# The Presiding Bishop Speaks:

## Criticism of Public Relief

The Presiding Bishop of the Episcopal Church warned today against "general criticism of" people on public relief rolls.

Obviously opposing an attitude spread by much-publicized recent controversies over public welfare recipients, the Rt. Rev. Arthur Lichtenberger points out its dangers in a statement for a special issue of the Episcopal publication, *Churchways*.

"The total welfare of people is basic concern of the Christian religion," begins Bishop Lichtenberger, continuing:

"By word and deed the ministry of Jesus was largely given to the personal and social needs of people in trouble. The Christian Church has always developed services for the poor and the afflicted. Christians today join with others in supporting a wide range of voluntary social services.

"The development of public welfare programs in the United States is a recognition of this Christian and humanitarian concern for human needs. American democracy is best served when broad social welfare programs function under both government and voluntary auspices.

"Public welfare services are matters of justice and should be available to those in need, unrestricted by residence, citizenship, or circumstances of birth. The vast public welfare programs must be under constant supervision and evaluation by public officials and representatives of the people to assure that they meet the changing needs of handicapped people. But we must take great care that the necessary evaluation of programs and their administration does not transpose itself into general criticism of the recipients — the aged, the blind, the sick, children under 18 years of age, and others who cannot defend themselves.

"I hope that Episcopalians will join with all men of good will in being alert to the welfare needs of people in their communities, and in supporting the welfare services available to them. This is one way of loving thy neighbor as thyself in our present world."

## Fear and Suspicion

The Presiding Bishop of the Protestant Episcopal Church strongly criticized those Charleston, S. C. Episcopalians who have brought pressure to prevent the Rev. Dr. Albert T. Mollegen, professor at a leading Episcopal theological seminary, from speaking at Clemson College in South Carolina.

Dr. Mollegen had been invited as a principal speaker for Religious Emphasis Week (February 6-8) at the college in Clemson, S. C. The invitation was withdrawn "after Charleston, S. C. Episcopalians opposed him for activities in the 'popular fronts' of the 1930s," according to United Press International.

In New York, the Rt. Rev. Arthur Lichtenberger, Presiding Bishop, released the following statement upon learning of the incident: "According to wire service reports, Clemson College has withdrawn its invitation to the Rev. Dr. Mollegen to be a Religious Emphasis Week speaker because of pressure from 'Charleston, S. C. Episcopalians'. This action by Episcopalians against one of the most respected priests in the Episcopal Church is deeply disturbing. Dr. Mollegen is a devoted Christian and a loyal citizen.

"This a further evidence of the fact," said the Bishop, "that fear and suspicion are turning many of our people against one another and dividing the Church and Nation at a time when we would be working together for justice and peace.

"Last September in Detroit as a deputy at our Church's General Convention, Dr. Mollegen in an official address outlined a program for the United States which said in part: 'Western civilization is threatened as it has never been threatened since the Turkish hammer beat against its walls. The United States is called to a central and indispensable vocation in our time, since no constellation of nations without our power, military and otherwise, can compete successfully with Communism.' He then suggested a four-point program for the United States to follow, in military, diplomatic and foreign aid policy, in order to save the West. Did the 'Charleston Episcopalians' ever hear of this? What is their definition of patriotism?"

## The Third Sunday After Easter

As directed by the General Convention last September, the Presiding Bishop has designated a special Sunday on which gifts may be received toward building the new Episcopal Church Center in New York City.

The Rt. Rev. Arthur Lichtenberger has chosen May 13, the third Sunday after Easter, for this offering. With \$3 million of the necessary \$4 million fund now given or assured, the May 13 offering will give every Episcopalian opportunity to share in the new center for the Church's work. Already under construction for expected occupancy early in 1963, the 12-story building will thus be paid for without resorting to a long-term loan and high 20-year interest charges, if Episcopalians give generously on this special Sunday.

Individuals, parishes, and dioceses are contributing widely varied amounts for the simple modern building from which the Church's worldwide work will radiate. Many are designating particular rooms or offices in their honor or memorial gifts in tribute to relatives or to Episcopal leaders.

# TRAINING FOR MISSION

*By the Rev. James Y. Perry, Jr.*

There has always been implicit in our faith the need for Christians individually and corporately to have a sense of mission in the world in which they live. Now the emphasis in Christian Education is to spell this out and make very explicit the fact that we are apostolic — ones who are sent — rather than custodial, mere holders of the faith. In order to give this a working definition, our National Department of Christian Education has termed it "Training for Mission."

It is a conscious effort on the part of the Church to be an instrument through which God reaches the world. In essence, this means a marriage between faith and witness, knowledge and application, worship and mission. In other words, what we have received cannot stop with us nor can we let it speak only to a segment of our life but to the whole of our life. It follows that this speaks to two areas of the Church's life. The Church gathered for worship, study and training and the Church scattered as its members live out their daily lives.

In the past our Christian Education program has dealt primarily with the inter-personal relationships of person to person and the person to groups within the church and home. With this still as a foundation, this new emphasis will relate the faith to every aspect of the work-a-day world in which we live. Here the mission is to be the leaven, the salt, the light, the instrument that God designs to use to reconcile the world unto Himself. Thoroughly Biblical in its rationale, the concept of mission is exactly the challenge our church needs to inspire and motivate, to breathe new life into the body of Christ.

If there is one truth that runs throughout the Bible it is simply this: God has a mind to do something with His creation and He does not ever intend to do it by Himself. He solicits man's help. Contrary to what many may believe, He is not in the least interested in Christians gathering for worship once a week to muse over the prospect of their individual salvation or chances for personal immortality. He is after this human will and that human will to bind itself to His for today and all of the tomorrows. And His will pertains to a great deal more than Sunday worship or the strengthening of the institutional fabric of the Church. He wants the whole life of the person for He simply will not let Himself be reduced to the role of an institutional chaplain.

What then are some of the implications of this?

First, it is a direct attack on those who would segment their lives into the secular and the sacred — those who say in effect that some of their life is God's business but a lot of it is not. How they make their living, how they spend their leisure, what their politics and community activities might be — this is their business and is really of no concern to God. He is concerned with only the regularity of their prayers, the payment of their tithes and their support of the local church. It is easy to see that this viewpoint reduces God's sovereignty to a point where He is indulged out of human courtesy rather than His right of eminent domain.

Let us consider one area of our life and the application to it of Christian knowledge and faith. This is the area of our daily work or vocation. Since a person's work consumes the major portion of his waking hours, it should be seen as a medium through which he offers himself to the glory of God and the service of his fellow man. Within the Christian perspective, a person does not work in order to live but lives in order to work. The pay he receives for his work is actually incidental to the satisfaction of a job well done and a job worth doing. It is precisely when man takes as his major premise, for selecting a particular vocation, the amount of salary paid that he runs counter to God's mission for him and ends up with a man-centered view of life. With this mind-set the question he addresses to himself is: "What does the world owe me?" rather than asking, "What do I owe a world that God created and loves very much, the salvation for which He died and rose again?"

A subtle version of this man-centered view of vocation may well be our method of choosing vocations through aptitude tests. This proceeds on the basis of what best suits the individual rather than what does the world need in this time and in this place. If the vocation is to have a sense of mission, the responsibility of it must extend beyond one's self or even that of his loved ones. A Christian is about a particular work because he can join his talents to a mission that gathers up his whole life in the over-arching plan of God for His world. Within this context a person is a churchman-dentist, not a dentist who goes to church. A churchman-student, not a student who has an interest in religion. (Interest is a totally inadequate word when dealing with life's ultimates such as God, faith, etc.) Moreover, the student is not one who for self-edification and self-employment is seeking to improve his mind. He is seeking to better understand the world in which he is called to God's mission, thereby making more intelligent his offering to God through his vocation. A housewife is not a person who supports the "Sunday Church" by attendance with her family but she *is* the Church engaged in the mission of child-rearing.

This, then, is Training for Mission.

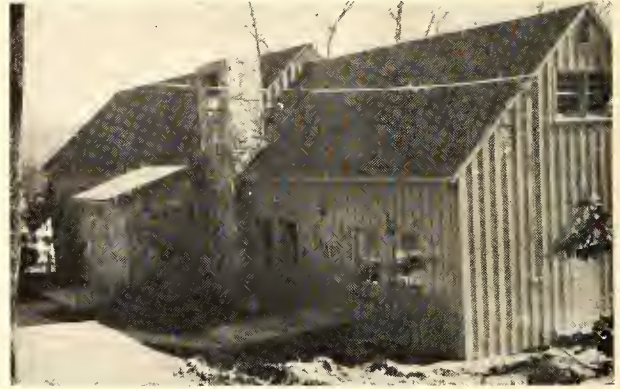
(Mr. Perry, The Rev. Frederick F. Ballentine, Jr., St. Phillips, Brevard, and Miss Jean Webster, Director of Christian Education, Trinity, Asheville, attended this training conference in St. Louis last month.)



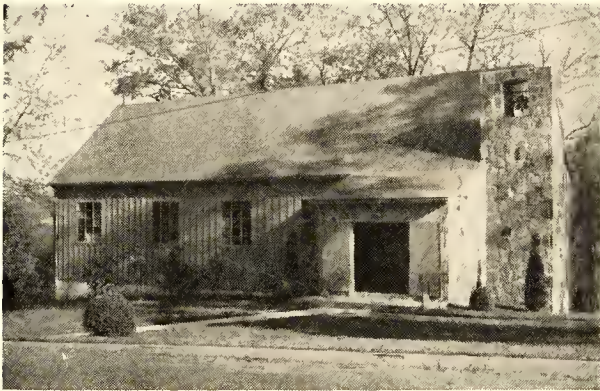
# The Growth of Trinity Church, Spruce Pine

On Sunday, February 4th, the new addition to Trinity Church, Spruce Pine, was used for the first time. It was the fruition of many months of planning and hoping on the part of a very dedicated parish and priest, the Rev. Welch Tester. The people of Trinity met for many years in a small hut, but through real effort and sacrificial giving, built their church in 1955. It is with this spirit and faith that now an \$11,000 addition has been built. The new wing includes four class rooms, an office, and a large room connected to the west end of the nave by a folding wooden door. This room will serve as a class room, a meeting room, or for additional seating space for the church.

Preliminary plans for the addition were drawn up by Mr. John L. Skinner, AIA, of Little Switzerland and Coral Gables, Fla., who also drew the plans for the original church. Mr. Lindsey Gudger, AIA,



*... and After the New Addition.*



*Trinity Church Before . . .*

of Trinity, Asheville, provided the working plans.

There was no time wasted, for the ground breaking service was held on Sunday, October 29th, construction began on the very next day, and in less than three months the project was completed. A parking lot which will accommodate 50 cars is still under construction.

All of this was made possible by a most generous grant of \$5,000 from the Diocesan Advancement Fund and a loan of \$2,500 from the Diocese. Members and friends of Trinity have pledged enough to finish paying for the building and to repay the \$2,500 loan by January, 1963.

This is a splendid example of how the needs of the churches in the Diocese can be met by the generosity of the Committee of 1,000. Each person who has given to this committee can feel a real part in the growth of Trinity, Spruce Pine.

## DEEP FREEZE

(Continued from page 7)

ever you think is best . . .," for where in the seminary or in his past Navy experience could he have picked up the ins and outs of Madison Avenue and the PR world?

But public information is a handy little item for an inquisitive chaplain. He gets to meet the men and gleans a little bit about them from the information forms at his disposal.

A facet of his PIO job that Chaplain Young finds interesting is that of giving tours of the facility to visiting newsmen and distinguished guests. About every two weeks his tall, lanky frame can be seen leading a group of guests down the main street of McMurdo camp as he forges a trail and points out items of interest while keeping up a constant verbal description, the envy of any touring service.

Behind him the single file line snakes its way out of shops, galley, and sleeping quarters, usually ending up at the site of the new nuclear reactor being installed behind the camp this year.

Chaplain Young follows a line of Navy chaplains that have been coming to the Antarctic since 1954 when Operation Deep Freeze, code name for the U.S.

Navy's support of science on the white continent, began. The history of the Navy's probing into the Antarctic stretches even further back, to 1947 to be exact, when the sea service launched Operation High Jump, the first intense penetration and exploration of Antarctica.

Men of the cloth have always accompanied these Navy operations, but as far as the records show, Father Young is the first American Episcopalian priest to celebrate Holy Communion in Antarctica.

His record for part time employment while going through college and seminary covers many fields of endeavor which perhaps explains his unbounded energy and interest in every job assigned to him now as Chaplain on the staff of the Commander Antarctic Support Activities. He has been a dynamite powder monkey, a grocery clerk, gas station attendant, soda jerk, mail man and radio announcer.

Upon completion of his tour of duty with Antarctic Support Activities next year, he has hopes of returning to a naval training center. He was at Great Lakes, Ill., naval training camp, in the spring of 1961 when he volunteered for duty with Operation Deep Freeze. There he served as recruit training command chaplain, a job which offers much in the counseling field for chaplains.

# News Around The Diocese Features:

... The offer to match dollar for dollar up to \$10,000, which has been received by Grace Memorial Church, Asheville, to build a new rectory. The women of the church plans a Game Night on May 1 to raise funds, with Mr. and Mrs. James P. Jeter as chairman. A very successful pancake supper was held the first of March for the same purpose.

... Mr. James Y. Perry of Trinity, Asheville, and Mrs. Katherine H. Manning, of Columbia, S. C., who were married on March 3 in the Chapel of Trinity Church, Columbia, S. C. The Bishop, the Rev. James Y. Perry, Jr. and the rector, the Rev. James Sterling, performed the ceremony in the presence of the families.

... Presidents Council of the Episcopal Churchwomen of the Diocese of Western North Carolina, which will be held at In-the-Oaks at 10:30 a.m. on March 28. All new and current presidents, as well as Diocesan secretaries are urged to attend. Mrs. M. E. Nellums of Nashville, Tenn., will speak on the work of the General Division of Women's Work. A board meeting will be held in the evening and the Executive Council will meet on the following day.

... The Rev. Welch Tester, St. Agnes, Spruce Pine, and the Rev. John Tucker, St. Agnes, Franklin, who have been awarded merit raises, which are given to ministers who have served in the Diocese for three years in an outstanding manner. These men must be nominated by the Department of Missions and approved by the Executive Council to become recipients of the award.

... St. John's, Sylva; St. Francis, Cherokee; and St. David's, Cullowhee, three mission churches, which are anxiously awaiting a new clergyman, the Rev. Jessie Spurgeon Sparks. Mr. Sparks will arrive the first of April from the Church of the Redeemer in Rockingham. He has also served churches in South Carolina. A graduate of Porter Military Academy and the College of Charleston, Mr. Sparks received his Divinity Degree from the University of the South in 1958.

... The Misses Karallee Turner and Sandy Burns, who have been elected as Junior members of the Bishop's vestry of the Church of the Epiphany, Newton. This is the first year young people have served on the vestry there and may point the way for other missions or parishes to follow suit. The Rev. Rodney R. Kirk is rector of the church.

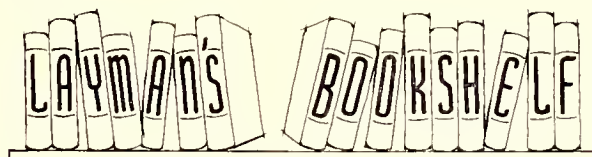
... V. Jordan Brown, Trinity, Asheville; Ed Kemper, Church of the Redeemer, Shelby, Hugh Bigham, Grace, Morganton; and William P. Gheen, Redeemer, Shelby: who are laymen serving on the evaluating team of the Diocese. They attend meetings of the Bishop's vestries in the various missions throughout the Diocese, assess the program of the missions and give advice as to changes and improvements that might be

made. The Rev. Roland Whitmire, Chairman of the Department of Missions, the Rev. James Y. Perry, Jr., and the Bishop also serve on the team.

... The Rev. John Q. Beckwith, III, who is the new priest at St. John's, Marion. Mr. Beckwith was born in 1932 in Wilmington, and was graduated from Charleston College with a B.S. Degree and from Virginia Theological Seminary with a B.D. Degree in 1958. He served churches in South Carolina and was assistant at Trinity Church, Columbia, prior to his arrival at St. John's, the first of the year. He was married to the former Miss Betty Wiess of Patterson School last summer.

... Miss Rehceca Saunders, who is the long-desired new Director of Christian Education at All Soul's, Biltmore. Formerly from Statesburg, Miss Saunders attended Agnes Scott and has served at churches in Texas and Charleston. No stranger to these parts, she taught English and Latin at Lee Edwards High School, Asheville. Miss Saunders is living in the old rectory.

... Mrs. Henry Laurens, St. John-in-the-Wilderness, Flat Rock; Mrs. Ina Carpenter, St. James, Lenoir; and Mrs. John Carter, Grace, Morganton, who attended the state meeting of the United Council of Churchwomen held recently in Burlington. The Rt. Rev. M. George Henry was elected to the executive board of the North Carolina Council of Churches, of which the United Council of Churchwomen is a part. The council is the agency through which 14 evangelical denominations in our state work together in fellowship and service, sponsoring such projects as the World Day of Prayer, youth projects and training conferences, world life relief work, workshops on alcohol problems, world affairs, and other fields of interest.



## FEAR, LOVE AND WORSHIP

*C. Fitz-Simons Allison*

Reading is a good habit any time of year; it is particularly so during the Lenten season. Each year, publishers produce new books written especially for reading during this period of self-examination and spiritual growth.

Among this year's selections is *Fear, Love, and Worship* by C. Fitz-Simons Allison. The author's aim in writing this book is to help the Christian reader examine and strengthen his whole life of worship. He writes in clear, straightforward language about the fears we have, but his primary purpose concerns itself with love, the solution to our fears, and with worship, the means by which love can destroy fear.

Dr. Allison, Professor of Church History at the University of the South, Sewanee, Tennessee, writes with unusual keenness of perception. His subject is appropriate indeed in these days when fear is so evident throughout the world.

The Seabury Press—\$2.75.





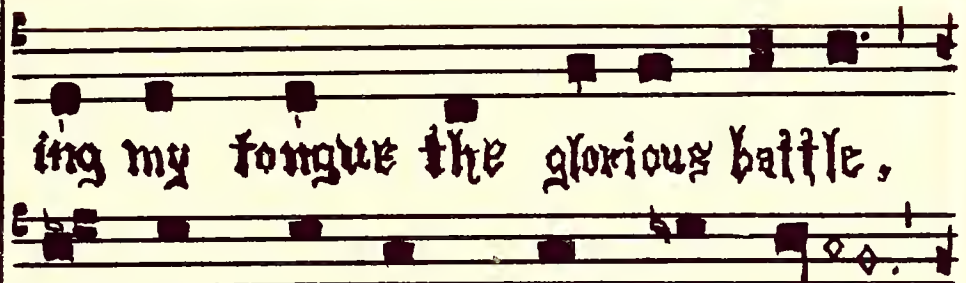
THREE FIBRE GLASS PANELS OF ALL SAINTS MOBILE CHAPEL are tried out by the Rev. J. Y. Perry, Jr. while the Bishop and Wallace Goodman of In-the-Oaks supervise the job. The chapel, which is 43' long, consisting of twelve panels on each side, will be in place in Gastonia by the end of the month.

The Rev. Robin Johnson held the first service last month in the house on the lot where the chapel will be created. The congregation of over 40 persons has been meeting and growing in numbers regularly ever since. Eighty-five to 100 kneeling cushions are needed for the chapel and the loan of a processional cross would greatly enhance the services. Mr. Johnson may be reached by writing P. O. Box 477, Akers Station, Gastonia.

Many hands have had a part in this unique Diocesan project. Mr. Walter Baermann, Grace Church, Waynesville, an industrial designer, has been consultant for the chapel, and Mr. Ernest Woodard, Church of the Ascension, Hickory, vice president of Sentry Furniture Co., has volunteered to haul the panels, no mean task.

# The Highland Churchman

APRIL, 1962



ing my tongue the glorious battle,

Sing the winning of the fray



Now above the cross, the trophy



Sound the high triumphal lay:



Tell how Christ, the world's Redeemer,



As a victim won the day.





**D**URING HOLY WEEK AND EASTER the Church traces the events of the most eventful period in human history. In this issue we offer a series of meditations, written by the clergy of this Diocese, on the daily occurrences in the culmination of our Lord's redemptive ministry.

*Contributors:*

Palm Sunday: The Rev. Walter D. Roberts  
St. John in the Wilderness, Flat Rock

Monday through Wednesday: The Rev. Rhett Y. Winters, Jr.  
Holy Cross, Valle Crucis

Maundy Thursday: The Rev. James M. Hindle  
St. Andrew's, Mt. Holly

Good Friday: The Rev. James Y. Perry, Jr.  
Executive Secretary of the Diocese

Holy Saturday: The Rev. David W. Kirkpatrick  
Transfiguration, Bat Cave

Easter: The Rt. Rev. M. George Henry  
Bishop of the Diocese

*Pictures:*

Cover by Claire Hardenstine

Maundy Thursday: The Altar of St. Mary's, Asheville,  
Maundy Thursday, 1961. Photo by Malcolm Gamble,  
Asheville Citizen-Times.

Good Friday: From a Haitian painting hung in the private  
chapel of the Rt. Rev. C. Alfred Voegeli, Bishop of  
Haiti.

**The Highland Churchman**

P. O. Box 5074, Asheville, N. C.

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# palm sunday

ON THE next day much people that were come to the Feast, when they heard that Jesus was coming to Jerusalem took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

St. John 12: 12-15



"The scepter shall not depart from Judah . . . until he comes to whom it belongs; and to him shall be the obedience of the peoples. Binding his foal to the vine and his ass's colt to the choice vine, he washes his garments in wine and his vesture in the blood of grapes . . ." Gen. 49: 10-11. "Tell the daughter of Zion, Behold, your King is coming to you, humble, and mounted on an ass, and on a colt, the foal of an ass." Zeck. 9:9-10.

The mysterious prophecy in Genesis, which lies behind the prophecy in Zechariah and is developed further by him, was fulfilled in the way Jesus chose to enter Jerusalem on that first Palm Sunday.

God was fulfilling His promise to His People. Before the world was, God planned to have a peculiar people through whom all the peoples of the earth would be blessed. The revelation in Genesis, as given around a thousand years before the coming of Christ, indicated the coming of *the* King from and to his people. To this King obedience of *all* the peoples shall be given. He is in some strange way connected with a donkey and the blood of grapes.

In Zechariah he is said to be riding upon a donkey. This act was a symbolic one. It signified that the King was coming in peace. Even Caesar used a donkey in such a manner.

The humility of the King lay not in the fact that he was riding upon a donkey, but rather in the fact that though he was all-powerful he was coming in peace. He could come with power to destroy and use that power. He could and did come with power for peace. His power is to be made actual in the lives of men by their choosing to have it so. So humble is he!

We chose then and we choose now not to have it so. The blood of the grapes he made a symbol of the blood of his body. His body he gave to be crucified. He gave it that his people might have peace with God. He gave it that through his people all the peoples of the earth might have peace—the powerful peace of humility, the humble peace of power, the peaceful power of humility. So be it!



# monday-tuesday-wednesday



AND ON the morrow, when they were come from Bethany, Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; And would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. And when even was come, he went out of the city.

St. Mark 11: 12-19

The three days following Palm Sunday center around the Temple where Jesus each day goes to instruct the pilgrims who have come to observe the Passover Feast. In the background the chief priests and scribes are plotting to take his life. Out of fear they avoid seizing Him in public but instead seek to incriminate Him by asking controversial questions.

The chief priests hoping to bring out in the open that Jesus claims to be the national Messiah demand by what authority He does the things such as driving the money changers out of the temple and accusing the leaders of the Jews of rejecting God's Son. Christ spoke and acted as one having authority. Even His enemies recognized this. If they recognized the source of authority by which John the Baptist acted, then they would have no difficulty in recognizing the authority by which Christ acted.

We have here the clash between two contending authorities. The Jewish hierarchy held to the authority of tradition as passed down from Moses and the prophets, and interpreted by the scribes. The authority which Jesus represented was the fresh, clear, direct communication from God. In most respects Jesus was a loyal Jew and observed the law, but through His person something much more than the dry repetition of tradition went out to the people. Nothing less than the spirit of the living God was adequate to describe who this man was. When a hurricane comes beating against our shores, no one has to ask, is it raining outside? No one has to ask, who are you? when the Son of God speaks!

The second question that Jesus' enemies raised was that of paying tribute to Caesar. Here His choice was to be between loyalty to Rome or loyalty to the nationalist feeling of His people. Even this loaded question received an honest and wise answer. Render unto Caesar the things that are Caesars and unto God the things that are God's.

Controversy failed to incriminate Jesus. Outright public capture of Him was too dangerous. Secret betrayal from one within the ranks of His friends was all that remained. "Judas took counsel how he might betray Christ." Persecutions and hardships have seen the church come through all the stronger. Ultimately Christ stands before the world, all that the world can do is to accept Him or reject Him.

# maundy thursday

**A**ND WHEN the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

St. Luke 22: 14-20



The Prologue is over, and the stage is set for Act I. It is evening in a small upper room of a house in Jerusalem. There are thirteen players on the stage, but twelve of them have no idea of the importance of their roles. All of them have led rather quiet lives, up to now.

But in their midst is another man, whom they had come to love and to call "Master." As we see them in the upper room, they are gathered together for their common meal. Then the Master rises, and takes bread—nothing elaborate, nothing expensive, nothing fancy, just bread, the staff of life. Then, in Act II he blesses it, as the Jews have always blessed their food, by giving thanks. And, finally in Act III, he breaks it and gives a piece to each of them, saying, "Take, eat, this is my Body, which is given for you: Do this in remembrance of me."

Just three acts in the drama: he takes, he blesses, he breaks and gives. Then he repeats the performance, by taking a cup,—a cup containing the common drink of the day, wine mixed with a little water. He blesses it by giving thanks. And he passes it to each of his friends, saying "This is my Blood . . . Do this as oft as ye shall drink it, in remembrance of me." The curtain falls on Act III, and the Epilogue is brief. Before departing they join together in a hymn of praise and a prayer of thanksgiving. And the short drama is over.

And yet it was not over. The events that followed did much to explain the meaning of what happened on that first Maundy Thursday. Through it all, those who were with Him never forget the Master's words, "Do this, in remembrance of me." . . . And week by week, month by month, on a hundred thousand successive Sundays men have done this,—in remembrance of Him!

Each time we gather at the Lord's Table for Holy Communion, this same drama takes place. And we are not an audience, but participants. In the Prologue, (Epistle, Gospel, Sermon,) we listen to His teachings and marvel at His deeds. Then the stage is set for Act I, the Offertory, where He *takes* the bread and wine we offer. Then He *blesses* these things as we give thanks for them in Act II, the Consecration. And finally, in the Communion He gives us,—His own Body and Blood. The curtain falls on Act III, and the Epilogue is brief: a prayer of thanks and a hymn of praise. Then the short drama is over.

And yet it is not over. For it will be reenacted again and again, wherever men recall the words of their Master, "Do this, in remembrance of me."



# Good Friday



THEN THE soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

St. Matthew 27: 27-35

The message of the Cross is that God can make real good come out of real evil. Hence this day is known as GOOD Friday because God foiled the attempt of man to get rid of Him. He used the very instrument of his death, the Cross, to become the symbol of His love and salvation for us. Here we see God redeeming the evil, changing its course, turning its purpose until Calvary has been declared Holy ground and the cross the central symbol of all Christendom. Job spoke truth when he said, "I am persuaded that no purpose of thine can be restrained," and Paul, when he said, "All things work together for good to them that love God and who are the called according to his purpose".

This is really amazing. It tells us that you cannot back God into a corner. When all the forces of church and state were pitted against the solitary figure of Jesus Christ, His obedient Son, He was not hemmed in or left without defense. The odds couldn't have been greater nor the worldly powers apparently more in control. But it all proved to be no match for God. Not only in spite of the cross but through it and because of it, God became the victor and the worldly powers the conquered ones. The worst day in history was truly made GOOD.

For the Christian today, there is much hope and strength in this message, for what God has done once He does still. Who would have thought God present in a powerful way that first Good Friday? It could be that in our present situation that those very things which seem to argue for the absence of God will one day be seen as instruments through which He is working. Out of the real evil of the cold war could come the real good of Christians examining what it is we really believe in and how we can effectively overcome the godless religion of communism. The social and racial tensions, the economic conflicts, the pressures brought to bear upon our home life in our own society can be God's way of testing us and bringing into sharp focus His Truth, His Way and His Life. If one is at all sensitive to the basic issues in these catastrophic times, he begins to see the tyranny of false alternatives and put real content into the creedal belief that there is but one God and Saviour of us all, Jesus Christ. The sheer evil of our times may well be the fiery furnace that refines and brings out the good in each of us that God has placed there and to which He is speaking, now in this hour.

# holy saturday

AND, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: (The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

St. Luke 23: 50-56



The intimate disciples of our Lord were stunned, overcome, and fear-struck by the demise of their Master—so much so that evidently they made no provisions for the disposal of His body. But a devout man named Joseph, from Arimathaea, saw to it that the Son of Man had a decent burial. (In Luke 23:50-51, we read that Joseph was “a member of the (Jewish) council, a good and righteous man, who . . . was looking for the kingdom of God . . .”). Joseph, in an act of real courage, asked Pilate for Jesus’ body, thereby risking the ostracism and the danger that identification with the Crucified One would bring. With Pilate’s approval, Joseph took the body, wrapped it in linen, and laid it in a new tomb (which was to have been his own), probably just outside Jerusalem.

There is something wonderfully providential about Joseph’s kind act. Ordinarily, the body of our Lord, after having hung on the Cross for several days, would have been taken down and ignominiously thrust into an obscure and unmarked ditch. But this was not what happened. Joseph of Arimathaea, surely under the guidance of God, made bold to provide a tomb for the crucified Galilean. And this tomb was very soon to become one of the major evidences of our Lord’s astounding resurrection. The Empty Tomb on Easter morning—and thereafter—silently and cogently witnessed to the staggering reality of resurrection. In brief, Joseph of Arimathaea, by the providence of God, quite literally “set the stage” for the most stupendous event in human history.

But it is reasonable to assume that Joseph was oblivious of the crucial importance of his deed. On Friday evening, he finished his work with heaviness of heart, “rolled a great stone to the door of the sepulchre, and departed.” Joseph must have been burdened with a sense of finality. For all he knew, a pitiful and heart-rendering story was ended. A good man had been done in by evil men. And there, an end.

The next day (which for many centuries has been commemorated by Christians as “Holy Saturday” or “The Great Sabbath”) must have been a festive and joyous one for most of the Jews in Jerusalem. Because it was the Feast of the Passover. But for those who had known and had loved Jesus, it was a day of intense and unrelieved gloom. Jesus’ friends and disciples did not know that their sad sabbath was but a brief pause, a quiet and solemn prelude before a new and magnificent reality burst upon the human scene!

Paul Scherer has said of the death of Christ: “Men wrote ‘Finis’ as boldly as they could. God wrote, ‘To be continued’.” Holy Saturday is a day of waiting for God’s great denouement.



# easter



RUCIFIED, DEAD, AND BURIED, What could be more final from the standpoint of a human being. Discredited as a criminal; executed as beyond any use in man's society; buried as bringing an end to a life and teaching that had no place in this world. It's all over! "We are done with it."

It is hard to imagine a more inglorious end. What had seemed so hopeful had ended in complete defeat. The thousands had cheered Him. People, even the kings, had wanted to see Him. Crowds thronged Him so that He had to push out from the shore and teach from a boat. The whole city of Jerusalem had turned out to greet Him, and now just a few days later "Dead and buried" were the only words to describe Him.

"On the third day He rose again from the dead." This statement erases the report of Good Friday. But what had happened? How could a group of intelligent people who had seen Him laid in a tomb come up with such a preposterous story?

As we examine this we find that it was based first on the words of a few hysterical women. Later two of the disciples came back from Emmaus telling a wild story of being with Him, not knowing Him but finally seeing Him clearly. Then all of the apostles saw Him except Thomas. Finally Thomas saw Him. Queer stories all. Jesus appeared and disappeared. He taught them again, making clear the things concerning the Kingdom of God.

It is hard for literally minded, scientifically oriented, modern man to accept such stories. Let's look for some other cause that could change those apostles and disciples from frightened, defeated, disillusioned followers of Jesus into those who feared nothing, not even death. What could have so changed them? Any answer you give will be more fantastic than the answer they did give. "He is risen, He is risen indeed."

The Church, two thousand years later can offer no other answer. The life that was once broken, but now has hope speaks strongly. "I know that my redeemer liveth." The thousands of Christians now living all around the world have the same answer: "He is risen, He is risen indeed." All Christians know and worship the living Christ.

Today, too many see that first Easter morning as an event that was written in history 2000 years ago and that is all there is to it. In their own lives it may be an interesting fact, but after all that was two thousand years ago. Like so many Bible stories, interesting, but so what?

Our difficulty here is that we are seeing our Lord Jesus Christ as only a man. Look at the whole story recognizing that Jesus Christ was God. In this life you are seeing how God deals with human life, not just two thousand years ago but now. In His crucifixion you see

**I**N THE end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

St. Matthew 28: 1-10

how man pushes God out of human life, not just then but now. In His Resurrection you see that God will not be pushed out of human life. God's truth can not be discredited in human life for very long. This is still true. Jesus Christ could not be discredited permanently. He was no longer buried and He was no longer pushed out of human history and society. He rose again from the dead.

As we look at the history of man, can you not see this eternal truth? Just follow the course of the church through the centuries. The Jewish authorities thoroughly overcame Jesus of Nazareth, but very shortly they had to deal with His followers. With authority the disciples were persecuted and some executed, but they could not long be quieted. The whole force of the Roman Government set out to destroy or push out of human history the Body of Christ and His truth. But by the blood of the Martyr the church grew; in each age the world would crucify anew. But there is always the resurrection. The same holds true of God's truth. From the beginning of time men have tried to push God's truth out of human history. They think they have succeeded, but never will this happen. Cruelty, slavery, exploitation at various stages of human history may seem to be the law, but love survives and rises victoriously.

Naziism twenty years ago pushed love of mankind as a whole out of the world with the killing of 6,000,000 Jews. But this racial hatred could not long be victorious in God's world. Love of one's neighbor (and that includes all men) can not be permanently "Crucified, Dead and Buried." God is love. God in Christ is Risen. He will not be overcome.

Today, as we look forward, the Christian sees the same thing. Man may reject God, the way, the truth and the life, but He will not be permanently rejected. He rises again, and again, and again. He is victorious over sin and death. He will continue to enter human history and cannot be overcome. He rises from the dead.

Do you worry about the outcome of history? Do you worry that atomic blasts will end all history? Do you think falsehood in social structure can long exist? Do you feel the world is becoming more immoral and that immorality will long displace morality? Do you get lost in your looking forward when you pray, "Thy Kingdom Come"? The answer to all of these questions is NO for the Christian, for in Christ's resurrection we know and see God's victory. His truth, His way, His life, His kingdom are eternal, and man's rejection cannot long be final. Christ rises from the dead. God re-enters man's life even after he has been crucified, dead and buried.

"He is risen. He is risen indeed."



**Annual Meeting of The Episcopal Churchwomen  
of The Diocese of Western North Carolina  
In-The-Oaks, April 25-26  
Altar Guild Workshop Planned**

*The Rev. Boyd Roberts Howarth, rector  
of St. Mark's Episcopal Church, Richmond,  
Virginia, and a former rector of St. Mark's,  
Gastonia, will be the guest speaker at the  
Annual Meeting.*



**APRIL 25**

11:00 A.M.—Morning Prayer

Noon —Prayer and Meditation led by the Rev. James Hindle of St. Andrews, Mt. Holly

1:00 P.M.—Lunch

2:00 P.M.—Business session, with explanation of the Departments of the Executive Council, and discussion of changing the system of budgeting from assessments to voluntary pledges.

4:30 P.M.—Altar Guild Workshop, led by Mrs. A. A. Hobbs, Marion. **OPEN TO ANYONE INTERESTED.**

6:30 P.M.—Banquet, Monte Vista Hotel, with film, "Track 13", introduced by Mrs. Robert Shaffer, Holy Cross, Tryon

8:15 P.M.—Evening Prayer

8:45 P.M.—Speaker, the Rev. Boyd Roberts Howarth, "In the Fullness of Time," to be followed by a reception and social hour.

**APRIL 26**

7:30 A.M.—Holy Communion

9:30 A.M.—Business session, election of treasurer and chairman of Christian Social Relations.

1:00 P.M.—Luncheon, close of meeting



**MRS. RALPH T. ISLEY**

*President of the Churchwomen of Western North Carolina*

April 20, 1961 Mrs. Isley was elected President of the Churchwomen of the Diocese of Western North Carolina. She had formerly served as Diocesan Secretary of Christian Social Relations and as a delegate to the 1958 and 1961 Triennial.

Sherry Fetherston Isley was born in New Mexico and raised in Denver, Colorado, and graduated from the Colorado State University with a B.S. degree in Home Economics. She married Ralph T. Isley. They lived in Raleigh, N. C. from 1946 until 1951. They are charter members of St. Michael's Episcopal Mission.

The Isleys moved to Gastonia in 1951 when Ralph was appointed Executive Secretary of Gaston County Diversification Committee. As communicants of St. Mark's, Sherry has been active in the women's group, serving as chairman of Christian Education and Christian Social Relations, and two terms as President of the Churchwomen of St. Mark's. Ralph is an active layman. They have two daughters, 15 and 3.

In addition to her church work Sherry is active in community and school affairs and enjoys her hobbies of sewing, cooking and golf. Her executive ability, clear thinking and sincere Christian spirit make her a most capable leader of the Women of the Diocese.



**MRS. R. T. DENT**

*Vice-President of the Churchwomen of Western North Carolina*

Mary Hunter Cross Dent was born in Gatesville, North Carolina. She was educated at St. Mary's School, Raleigh and attended the University of North Carolina, where she studied dramatics. For several years she taught school in Spruce Pine where she met and married Raymond T. Dent who founded and was president of the Diamond Mica Co., until his death in 1956.

Mr. and Mrs. Dent were instrumental in starting Trinity Episcopal Church in Spruce Pine, and he served as Church Treasurer for six years. This was the first mission began after Bishop Henry's consecration. Mary was for many years the organist, has served on the Altar Guild and president of the women. She was a delegate to the 1961 Triennial. Mr. Dent was the first church warden. They have two children: R. T. Dent, Jr. and his wife live in Greenville, S. C. and Elizabeth and her husband live in Chapel Hill. Mary became a grandmother last October.

Mary has always been a leader in her community and possesses executive ability which she exhibited as president of the North Carolina Federation of Women's Clubs. She is putting this ability to good use as the Vice-President of the Churchwomen of our Diocese.

# News Around The Diocese Features:

... The Diocesan Meeting of the Episcopal Young Churchmen, which is planned for May 4 and 5, with St. Mary's Asheville, as host church. The theme will be "Entrusted with the Message of Reconciliation."

... Three of the most successful and well attended Deanery meetings, which have ever been held in the Diocese. The three Deaneries are Hendersonville, Shelby and Asheville. A report from the Asheville Deanery announces Thomas C. Posey, Deanery Key Man; John Simmons, lay representative to the Executive Council; Charlie and Sarah Justice, Deanery Adult Advisors for youth groups, and Mitchell Betty, president of the Deanery Episcopal Young Churchmen.

... St. James, Hendersonville, which has been sponsoring mid-day community Lenten Services every Wednesday, with out-of-town speakers. These services have been followed by luncheons in the parish house.

... The newly elected Bishop's Vestry, All Saints Mobile Chapel, Gastonia, who are James Althaus, Warden, Ralph Isley, Hilray Lindsay, Paul Fuller, J. W. Emmet, Roland Owen and George Culberson.

... Spare cottas and cassocks, which are needed by the lay readers in South Africa. Contact Mrs. Paul Tuttrup, St. David's, Cullowhee.

... New officers of the Diocesan Canterbury Association, which were elected at the annual College conference held recently at In-the-Oaks. President, Miss Pat Cauble, Lenoir Rhyne College, Church of the Ascension, Hickory; Vice President, Ron Williams, Western Carolina College, Burlington, N. C.; Secretary-Treasurer, Miss Joan Bruning, Western Carolina College, Calvary Church, Fletcher.

... All musicians in the Diocese, who might be interested in attending the 12th Church Music Conference, Monteagle, Tenn., July 10-19. Please mark this on your calendar. More information will follow in the next issue.

... St. John-in-the-Wilderness, Flat Rock, which is undergoing many exciting changes. The rectory has been turned into the parish house, with a road to be built to connect the church with the parish house. The Rev. and Mrs. Walter Roberts are building a new home in the Flat Rock area, which they expect to occupy in May. The church now boasts a vested choir, and a processional cross, a gift. A choir room is being built in the bell tower, and the vestibule floor of the tower is to be relaid in black and white marble. The original pew doors are to be returned to the pews, and the interior of the church will be painted.

... Clergy in the Diocese, who may be planning to attend the second Study Program for the Clergy of the Church, which will be held at General Theological Seminary, New York, for the week of May 27 to June 2. All clergy are invited, particularly those with no seminary association.

## One Great Hour of Sharing

I often wonder if you and other faithful church people are aware of the work you are doing throughout the world by your missionary offerings and prayers.

Do you know, for instance, that your gifts have been playing a part in the work of Church World Service? That they have helped support worldwide relief and reconstruction programs in Hong Kong, Korea, the Middle East, Greece, Latin America, the Caribbean and many other parts of the world?

I saw some of your work in Hong Kong shortly before Christmas. It was impressive.

Hong Kong now has one million refugees within it and more pour in all the time. They live in shacks on the hillsides, in crates on rooftops, in cardboard boxes on the sidewalks.

Church World Service is in the midst of this, ministering\* in your name to these hungry, homeless people. The energetic Director of the work, the lively and Reverend Elbert E. Gates, Jr., appropriately nicknamed "Pearly", gave me a glimpse of some of the work you do there.

You might be surprised to hear of some of your activities:

Every day you feed 52,000 children through nine milk stations.

Every week your mobile squads go to eleven Church World Service food stations to distribute food rations.

During 1960 you distributed 12,562,236 pounds of food.

(The churches are the only source of food and clothing for 220,000 persons.)

Because Dr. Gates' wife wrote home and asked friends to send sweaters last year, you will be sending her 30,000 of them this year alone. You maintain tuberculosis clinics in Chuck Yuen and Wong Tai Sin — but a government officer says, "I wish you had ten more."

You gave more than two and a half tons of medicine and health aids to hospitals and clinics last year.

You produce two and a half tons of noodles a year in your own church noodle factory. (Never saw so many noodles in my life.)

You have established vocational training centers, too few, all inadequate, but better than nothing.

Episcopalians have participated with other Protestant Churches in this work through our Presiding Bishop's Fund For World Relief — contributing to this through our general missionary offerings and by means of special offerings on occasion.

Now, however, partly because many Episcopalians are asking for the privilege of doing more, we are participating with other Protestants in what is called One Great Hour Of Sharing, a special offering given once a year to support Church World Service, the relief program of American churches overseas. Did you join in this One Great Hour on April the first? Your share will still be accepted.—*The Rt. Rev. J. Brooke Mosley, Bishop of Delaware.*



## DIOCESAN ANNUAL CONVENTION



### SPEAKER

*The Most. Rev. Arthur Lichtenberger  
Presiding Bishop*

Bishop Lichtenberger will address the Convention Service to be held Wednesday, May 9th, at 8:00 p.m. The combined choirs of the Asheville area will provide the music. The service will be held at the Lee Edwards High School, located on Route 25 in South Asheville. Tickets, good until 7:45 p.m., may be obtained through your parish.

The Convention, the annual gathering of the Diocese, is being held at In-The-Oaks on May 9th and 10th. The Franklin Deanery is the host to the Convention this year.

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# The Highland Churchman

MAY, 1962

**Who**

**What**

**When**

**Where**

**Why**

**Which**

**What do  
You Know  
about your  
Diocese**

Official  
Publication  
of  
The Diocese  
of Western  
North Carolina

(See page 3)





## THE BISHOP'S CORNER

*"Being seen of them forty days, and speaking of the things pertaining to the Kingdom of God."*

The great forty days after the resurrection of our Lord must have been unusual ones for the apostles. They rejoiced to see their Lord. They rejoiced to hear his voice, victorious over sin and death. It was good to live in a world where God in His Son Jesus Christ could not be overcome but was raised from the dead. But it must have been an humbling experience to know that into their hands was committed the task of proclaiming and realizing the Kingdom of God for the whole world.

We in our day rejoice at Easter. We know the Victory of God over sin and death. We stand boldly, knowing that we with Him also have that Victory. Yet may I remind you that there is committed into our hands the task of proclaiming the Kingdom of God throughout the world that the whole world may realize God's rule?

What is this Kingdom? Simply answered we would say that God's Kingdom is life in which all of man's relationships with God and man are under His rule. God's rule is not by power, not by fear of reprisal for disobedience, not by promised reward for obedience, nor even by fulfillment of duty imposed from above, but by love.

A vision of God's kingdom today can only bring us to a sense of repentance. The world in which we live today is filled with pride, hatred, "I must look after me and mine", lack of forgiveness, exclusiveness . . . and so we might go on. All men, including myself, have not acknowledged God's rule, but have set up our own rule by which we live.

On the other hand, this world in which I live IS God's world. He created it, sustains it, and has redeemed it. I merely stay here my three score years and ten. It will be here long after I am gone. It was here long before I arrived. It is a bit foolish of me to think that my rule is anything but rebellion. His kingdom is now. He rules the planets, the seasons . . . yes, He rules history. He rules the life of man. He is the King. The trouble is that men fail to acknowledge Him to be the Lord to their own detriment and their destruction.

Upon us in our generation is placed the task of the proclamation of His Kingdom. He does rule. His Kingdom was, and is, and ever shall be. "The Lord is King, be the earth never so unquiet."



## Only Once In Your Lifetime

Taking shape against New York City's midtown skyline is the new Episcopal Church Center which will be the object of the *Only Once in Your Lifetime* offering to be received throughout the Diocese on June 10th. A new National Church Headquarters is needed because we in this country are not an unorganized group of individual places of worship, but rather, we are all a part of a great missionary enterprise dedicated to the bringing of our Lord's message to all people, both at home and abroad. The time has come to establish a central location to replace the inefficient and expensive operation now scattered in New York, Connecticut and Illinois. The modest twelve story building now being erected will serve the needs of the Church for at least fifty years. It is only proper that every member of our Church have the privilege of giving something to this new building. It is very probable that this will represent an *Only Once in Your Lifetime* opportunity. Your church will have special offering envelopes through which you may share in this offering.

### The Highland Churchman

P. O. Box 5074, Asheville, N. C.

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# What Do You Know About Your Diocese ?

This contest is open to all Episcopalians, except the clergy. All members of clergy families are eligible, provided they receive no direct help from their immediate family connections. Anyone (except the judges!) who telephones the Bishop or the Bishop's office, or any other Diocesan executive for information, will be automatically disqualified.

All answers may be written on this page in the spaces provided. Please include the name, address, and Church. Mail answers to Contest, Highland Churchman, P. O. Box 5074, Asheville, N. C. The contest closes on May 31st, and all entries must be postmarked no later than midnight, May 31st.

The correct answers will be published in the June issue of the *Highland Churchman*. A prize worthy of this knowledge will be awarded the winner or winners of the contest. All answers become the property of the *Highland Churchman* and cannot be returned.

1. How old is the Diocese of Western North Carolina? .....
  2. Name the Bishops that have served as the Ordinary in this Diocese? .....
  3. What is the oldest church in the Diocese? .....
  4. What is the newest church in the Diocese? .....
  5. How many Deaneries are there in the Diocese? .....
  6. Can this Diocese have a Cathedral? Why or why not? .....
  7. Approximately how many communicants are there in the Diocese today? .....
  8. How many dollars were spent for the support of all Diocesan work in 1961? .....
  9. How many active priests are there in the Diocese? .....
  10. Where is the smallest mission in the Diocese? .....
  11. How many Dioceses are there in the Protestant Episcopal Church in the U. S.? .....
  12. Approximately how many clergy and laymen are there in the Protestant Episcopal Church today? .....
  13. What departments make up the Executive Council of this Diocese? .....
  14. What relation does Archbishop Arthur M. Ramsey have to the P. E. Church? .....
  15. Who are your Deanery representatives to the Executive Council? .....
  16. Approximately how many miles does Bishop Henry drive a year? .....
  - What kind of a car does the Bishop drive? .....
  17. When did Bishop Henry come to this Diocese? .....
  18. Can you name any of the men who have studied and later become priests under the examining chaplains? .....
  19. How is a bishop chosen? .....
  20. Name the counties within the Diocese which have no Episcopal Church .....
  21. Name the camps, schools, conference centers and institutions located in the Diocese to which this Diocese contributes support .....
  22. In what province is the Diocese of Western North Carolina? What other Dioceses belong to this Province? .....
  23. Would you like to change the Seal of the Diocese as it appears on the cover of the *Highland Churchman*?  
(The answer to this question will not be included in judging this contest.) .....
- Name .....
- Address ..... Church .....



# Ninety - Nine and Six Tenths Percent

ONE of the more popular hymns in our Hymnal is No. 408, whose first verse reads:

"Take my life and let it be  
Consecrated, Lord, to Thee;  
Take my moments and my days,  
Let them flow in ceaseless praise."

These lines have been facetiously rewritten to read:

"Take my *wife* and let *her* be  
Consecrated, Lord, to Thee;  
But, Lord, for heaven's sake,  
*Don't call on me ! ! !*"

A casual glance at the activities of the men of our church, but on a parochial and Diocesan level, might lead one to believe that we men fully subscribe to the parody on this fine hymn of dedication. This is particularly true when we compare the men's work with the many and varied services performed by the Episcopal Churchwomen.

There is a danger here in overlooking the individual and small group activities such as lay reading, teaching, the Vestry, the choir, the active leadership and promotion of the every member canvass, and the manifold work done in the outreach of the Church and pure physical maintenance. Above all, we can overlook the Christian witness being made by our men in their work.

I do not mean to suggest that the men of the church are doing all they should, but simply that there are many ways in which we can serve the Lord. For we must always remember that wherever we are, we laymen *are* the Church. One of our presiding bishops has said that the laity is to the Church what apples are to apple pie. How many of us stop to realize that the professional clergy represent only four-tenths of one percent of the Church? That amounts to only four in one thousand. The other 996 are the laity—99.6%. Is it not obvious that the clergy, however dedicated, cannot by themselves bring about the spread of God's word?

What, then, is the Christian relationship to the contemporary world?

First, I think we need to realize that the Gospel, the Good News is probably more important to us and to the world in the crises we face than it ever was. We need it and the world needs it if we are not to face a dark age like the world has never known. I rather shudder to think about the uphill fight we face, perhaps for not realizing this sooner, for not having overcome our self-satisfied complacency long before now, and for not having been more active Christians.

Second, it has been suggested that we perhaps need to do away with the idea that all the Laity should do is become evangelists in the doorbell punching sense of evangelism. Rather, what we need to do is re-dedicate ourselves as Christians and set ourselves to the two tasks St. Peter gave us, to: "Show forth the praises of Him that hath called you out of darkness into His marvelous light" and "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you."

The church is in the world and yet is not of this world.

The church gathers and scatters. We come together to worship, to offer ourselves, to forgive and be forgiven, to receive new life and color — and we scatter into the world carrying with us the climate of a gathered church.

In re-dedicating ourselves, we must realize we have something to give and we must give it. We cannot simply pay lip service to Christianity, we must truly be Christians. We must carry our Christianity into our daily lives, where others can see it and want to be one of us. We cannot be Christians on Sunday and heathens on Monday. We must carry our Christianity to our offices, to the market place, to our clubs and to our other activities.

We in the Episcopal Church possibly have a more difficult job than do other faiths. Our church, with its Catholic and liturgical climate, its sacramental grace, means very much to us who understand it. Our practices are not understood or appreciated by those outside the church. We must realize, that, as much as we love them, these are not normally the things that attract others.

St. Louis, Mo., and is assistant to the Production Manager of the Film Operation of Olin-Mathieson.

## By William F. Orr

We must recognize that the central attraction is the gospel. We must know our Bible and be able to talk about the reality of Christ in our lives, or what Christ, by grace, has done for us.

We must be sure we are not preoccupied with what one prominent layman has called churchianity substituting for Christianity. I have begun to feel that one of our greatest problems today is parochialism. How much we each are bound up in our own little parish, not seeing the forest for the trees. We manage to get so engrossed in meeting our budgets, building a new parish house, church, or rectory, putting on a bigger and better bazaar, — that I am afraid we lose sight of the needs of our community, our county, our state, our nation, and the world, — to say nothing of our Diocese, our Province, our National Church, and the Anglican Communion, — all of which we are a part and should be concerned with and witnessing to.

What are we to do about all this?

I would like to suggest that our Christian ministry is bound up in our stewardship. "All things come of Thee, O Lord." Time, talents, treasure, even our lives, are gifts of God.

I also would like to suggest that stewardship is a personal responsibility. We each are different, one from the other, in our time, talents, and treasure, as we all know. As in the passage from the Epistle to the Romans, "having gifts that differ according to the grace given to us, let us use them: If prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness."

Are you a faithful steward?

Only you can answer.

*William F. Orr of St. Phillip's, Brevard, has served as Chairman of the Churchmen of the Diocese since June, 1961. Mr. Orr came to Brevard in 1951 from*

*A very dedicated churchman, as is indicated in the talk above, Mr. Orr also possesses a keen sense of humor, as is shown by the following excerpts from a speech which he gave to the Men of Holy Cross, Tryon, in March of this year.*

"The other day the union newspaper published by the local at our Indiana plant carried an item quoting the Federation of Telephone Workers of Pennsylvania as claiming to have discovered the method used by the Bell System in selecting supervisors. It goes like this:

"When a man comes to work in the Bell System, the company gives him a bag of marbles. Each time he goofs they take one of the marbles. When he loses all his marbles he gets a promotion to management."

When the Bishop first approached me about taking this job, I couldn't help but wonder if perhaps he'd lost his marbles. Now, I think I know the answer—I must have lost mine.

You know, trying to live up to this job, and to the larger job of an attempting Christian, sometimes takes a rather humorous twist. You are all familiar I am sure, with the terrific pace our Bishop sets for himself in meeting commitments here, there and yon in our far-fung Diocese.

We used to publish his calendar in the *Highland Churchman*. If you have ever studied it, you may have wondered, as I have, how he could visit so many different places, almost literally at opposite ends of the Diocese, on a single day. One day we really must do something about this, but in asking him about it, he tells me that he keeps his car at the fifty-five miles an hour speed limit and goes ahead almost regardless of the twists and turns one must take on our mountain roads.

This is by way of background for what I am about to tell you.

Late last year, John Carter, Rector of Grace Church in Morganton, asked me to speak in connection with their Every Member Canvass. Morganton is even farther from Pisgah Forest than is Tryon, and in spite of every intention to get away from the office in time to make the trip comfortably, things came up at the last minute which delayed me, and meant that I would have to really push if I were to have dinner in Morganton as planned.

As I left the plant, the thought crossed my mind. "I'm going to have to drive like the devil." No sooner did I have the thought than I realized it was a rather poor one to have in approaching a church meeting. It came almost as a revelation that it would be better to think "I'm going to have to drive like our Bishop."



# The World is Full of Music

## CHURCH MUSIC CONFERENCE

Designed primarily for organists, choirmasters, choristers, and clergy, "the Fourth (Sewanee) Province Church Music Conference", will hold its twelfth conference at DuBose Conference Center, Monteagle, Tenn., from July 10 to July 19. Sponsored by the Fourth Province of the Episcopal Church with the Rt. Rev. John Vander Horst, D.D., Bishop of Tennessee, in charge, the Fourth Province Church Music Conference is a nonprofit organization and each of the fifteen dioceses and Arkansas is represented on the executive committee by prominent Church musicians and clergy appointed by their respective Bishops.

Daily courses will include such subjects as the hymnal, chanting, service playing, rehearsal technique, organ technique, junior choirs, the sung litany, evensong, Morning Prayer and Holy Communion. Practical training will be received through choir rehearsals, the choir being made up of conference members. A selected group of standard, usable anthems will be studied and a group of larger works will be prepared and used in the services held during the conference. Afternoons will be free for recreation and private consultation with faculty members. The climate on the mountain is cool and pleasant and the food delicious. The cost of room, board and tuition is only \$65.00. Seven hundred eighty-three church musicians have attended the eleven previous conferences. Early registration is suggested.

The outstanding faculty will include the Rev. Harry R. Heeney, B.D., M.Mus., A.A.G.O., Rector of Emmanuel Episcopal Church, Coos Bay, Oregon; Jack H. Ossewaarde, M.Mus., A.A.G.O., Organist-Choirmaster St. Bartholomew's Church, New York; William C. Teague, B.M., Organist-Choirmaster St. Mark's Church, Shreveport, Louisiana, well-known Concert-Organist; and Miss Mildred Andrews, B.F.A., M.M., Professor of Music and Advisor in Organ, University of Oklahoma, Norman, Oklahoma; Organist-Choirmaster St. John's Church, Norman, well-known organ teacher.

Adolph Steuterman, Mus.D., F.A.G.O., Calvary Church, Memphis, Tenn., is again serving as director; Thomas Alexander, St. Paul's Chattanooga, Tenn., as registrar and bursar; and Richard T. White, F.A.G.O., St. John's Church, 322 S. Greer Ave., Memphis, Tenn., as Secretary.

For a folder and registration blank and any additional information, please address the Secretary.

## VACATION WITH MUSIC

Sewanee Summer Music Center offers a vacation with music for the sixth season from June 17-July 22 . . . an unforgettable five weeks. Only through training of the highest quality can young people develop their full potential, and at the Sewanee Summer Music Center each individual receives intensive training, with a well-balanced program of group activities,

class work, private instruction, concert and informal performances, and recreation.

Courses offered include orchestra, ensemble playing, chamber music, sight reading, theory, sight singing and eartraining, composition, music background, methods of practice, and private and group instruction.

Students with a genuine interest in music, proficiency on an instrument, good character and good health are encouraged to apply for admittance. Students are generally of high school or college age, although a few older persons, as well as unusually proficient junior high school students, will be admitted. The tuition fee for five weeks is \$295.00, with a deposit of \$20.00 due with the application, which will be applied to the tuition. All correspondence should be addressed, until June 14, to Sewanee Summer Music Center, 730 Cherry Street, Chattanooga 2, Tenn., and after June 14, Sewanee Summer Music Center, Sewanee, Tenn.

## A COLLEGE OF MUSIC

A plan for a college of music at Washington Cathedral, that will offer advanced and specialized training for church organists and choir directors, has been announced by the Very Rev. Francis B. Sayre, Jr., Dean of the Cathedral.

Approved and recommended by the Joint Commission on Church Music several years ago, the college will open in September for the first year of a three-year pilot program for which the National Cathedral Association is seeking funds from Foundations and individuals.

Operating expenses for the first year have been advanced by the Cathedral Chapter. An invitation has been extended to Dr. Leo Sowerby, eminent organist and choirmaster of St. James Cathedral, Chicago, and Pulitzer prize-winning composer, to direct the pilot program and to assist in completing permanent plans.

Unlike other music schools, the Cathedral college for church musicians will offer a curriculum tailored to the individual's need, according to Dr. Paul Callaway, organist and choirmaster of Washington Cathedral.

Patterned after the apprentice system, which in another era produced not only enduring religious works but such masters as Haydn, Bach, Byrd, Palestrina and others, the college will bring teachers and students together to work and live in close contact with the church.

"This will better enable the student to learn the necessary skills peculiar to the church program" Dr. Callaway said.

The College will serve as a national center to which organists, choirmasters and clergy may come for seminars in church music and to seek advice on their specific problems. It will provide a focus and clearing house in America to stimulate, guide and give currency to creative and experimental work in church music.

The three-year pilot program is designed to lead into the permanent program. According to a prospectus issued this week from the Cathedral, the faculty of the college will include a musician trained in liturgics, plainsong, chant, hymnody and history of church music: a nationally-known composer who, in addition to composition, is qualified in improvisation, score reading and theory; and an experienced church organist and director to teach organ, choral techniques, service playing and repertory. Member of the Cathedral's music staff will supplement the regular faculty for teaching and consultation.

"Applicants will be accepted irrespective of country of origin, race or religious faith," Dean Sayre said.

## Lists of Audio-Visual Aids Are Needed

An up-to-date catalogue of all visual and audio aids would be of immense help to every church in the Diocese. The Rev. Robert B. Campbell, Church of the Ascension, Hickory, urgently requests that a list be sent to him of all film strips, slides, movies, etc., which have been purchased since 1959 by any parish or mission. Evaluations of these aids would be more than welcomed. It would also be useful to include in these lists any aids now on hand which were purchased before that time, and are still available.

Mr. Campbell wishes that all Commissions recommend any audio-visual aids that they desire the Diocese to purchase, and offers to act as a central clearing house.

## No Football Games For The Rector

Word has just been received that the Rector of St. Vitus-In-The-Vale has announced that never again will he attend a football game. His parishioners have been left speechless by the decision. Sports experts, commenting on the statement, said the cleric had evidently absorbed some peculiar attitudes due to his association with certain types of church people during his many years in the ministry.

The Rector's reasons, given in the statement, follow:

1. Everytime I went to a game somebody always asked for money.
2. Although I went to the games quite often, no one ever spoke to me.
3. I was a good fan but the coach never came to call on me.
4. The seats were too hard.
5. The field judge said things I could not agree with.
6. I suspected that I was sitting with people who were hypocrites. They seemed more interested in beer and hot dogs than they were in the game.
7. The band always played tunes I didn't know.
8. Since buying a book on football, I stay home and read it. I consider myself just as good a football fan as those who attend.—*Trinity Tidings, Oregon Episcopal Chmn.*

## The Churchwomen of Western North Carolina In Action

Last month, once again our Churchwomen gathered at In-the-Oaks for their meeting — some 205 strong, including delegates, clergy, wives and guests. An inspiring and constructive two days were spent in worship; in hearing talks and meditations; acting as stewards of God's gifts; learning of needs throughout the Diocese and the world; participating in workshops, electing leadership; and in growing through Christian fellowship.

The All Saint's Day Offering was presented to St. Barnabas in Murphy, which is in immediate need of a new parish house, the present structure being in desperate condition.

The Uintah and Ouray Indian Reservation in the northeast corner of Utah will receive \$500.00 from the mission projects fund. This sum will be used to make the present rectory livable for the clergyman who is serving the two missions.

The 1963 budget totaling \$5,685.00, of which every Churchwoman should feel a part, was presented by the newly elected treasurer, Mrs. T. R. Nichols, Grace, Morganton. Others chosen for various leadership capacities include: Mrs. Leslie Stradley, Grace, Asheville. Chairman Christian Social Relations: Mrs. John Todt, St. James, Hendersonville, Hendersonville Deanery Chairman; Mrs. A. T. Murray, Sylva, Waynesville Deanery Chairman. Those delegates who were elected to the Provincial meeting include Mrs. Ralph Isley, St. Mark's, Gastonia, President of the Churchwomen; Mrs. R. L. Haden, St. James, Hendersonville; Mrs. Frank B. Rankin, St. Andrew's, Mt. Holly; Mrs. Mack C. Jay, St. John's, Marion, and Mrs. H. A. Dobbins, Trinity, Spruce Pine.

... And so the 1962 Annual Meeting of the Churchwomen of Western North Carolina is now an event on official record.

## Many People Are Reading — Are You ?

The Episcopalian, the church's independently edited national monthly magazine, has almost tripled in circulation and doubled in advertising since its inception in 1960. The paid circulation of the Episcopalian now exceeds 90,000 and during the past year more than a million copies have been delivered to the homes of Episcopal families.

The purpose of the magazine, according to Editor Henry L. McCorkle is: To serve the whole Church with the Good News of Christianity; To promote the work of Jesus Christ and His Body, the Church, throughout the world, with particular reference to Episcopal Church families; To inform, illuminate, and hopefully, to inspire; To serve with the parish bulletins and the Diocesan publication as a vital communication team in the Episcopal Church; To explore the last real frontier on earth: the mind and heart of man. Do you read the Episcopalian, *The Highland Churchman*, and your parish bulletin?



# Wanted – Alive

## 1,000 (or more)

lively, wide-awake, forward-looking Episcopalians to aid our missions in their building programs for the spread of Christ's Kingdom in our Diocese by becoming Sustaining Members of

## The Committee of 1,000

### Dues only \$10.00 Annually

See your Keyman or complete the form below and mail it with your check.

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J. Ralph Todd, *Treasurer*, Committee of 1,000 217 W. Ashe Ave., Lenoir, N. C.

It is my desire to help in spreading God's Word in our Diocese, and I agree to give, beginning with the current year, through the Committee of One Thousand, the sum of Ten Dollars (or more if I desire) each year in support of the Grant portion of the Diocesan Advancement Fund, to be administered by the Bishop and Executive Council for capital improvements within the Diocese.

This commitment is subject to cancellation at any time.

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(Parish or Mission)

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(Name)

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(Date)

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# The Highland Churchman

JUNE, 1962

JUN 25 1962



**The Monastic Life In The Episcopal Church**

(See page 4)



Official  
Publication  
of  
The Diocese  
of Western  
North Carolina





## THE BISHOP'S CORNER

As I write this greeting to you, I am still living on the high cloud of our experiences during our Diocesan convention. The service on Wednesday night in the high school auditorium was magnificent. The music by the choirs of the Asheville area and Christ School added greatly, but even more thrilling was the congregational participation. The Franklin Deanery is to be commended for the good taste shown in making the auditorium into a very churchly meeting place. Many people have spoken to me about the beauty of the altar, the suspended cross, the flowers and all of the elements which contributed to the beauty of the service.

The convention itself was one that showed me the vitality of our Diocese. Representation from our congregations with a few exceptions was excellent both in numbers and quality. The participation in discussion was thoughtful and spirited as those who attended can verify. Each proposition was questioned, discussed and disposed of in one way or another. This was good. How else can we have a Diocesan program? Without the wrestling with and argument about the program, it becomes the Bishop's program, or a department's program. I feel that this convention forged its own program. It is truly Diocesan from the grass roots and is not imposed from above. Personally and officially I want to thank all delegates for their participation in the discussions.

Where do we go from here? The answer is simple. It is not just in organization, or programs, or great services that we fulfill our calling. It is in being the church, the Body of Christ. We are Christ's agents in a discouraged and darkened world. Through our schools, conferences, camps, through our congregations large or small, through each of us who have been made members of His Body, the light shines and lives are brought from death into life.

The collect for Tuesday in Whitsun Week is the prayer I offer as I recall our convention:

"Grant, we beseech thee, merciful God, that thy church, being gathered together in unity by thy Holy Spirit, may manifest thy power among all peoples, to the glory of thy name."

## Letter To The Editor

Dear Editor:

I didn't get to talk with you at the Council to discuss the Department's stand against special offerings.

There is nothing I would like better than to be able to live within a budget. This is an ideal which I would like to achieve within my own family. Cathy falls out of a tree and severely cuts herself. That wasn't in the budget. Aunt Susie dies and Uncle Jim has nowhere to go. He comes and spends three months with the family. That wasn't in the budget. I have not found the way yet to live by the discipline of a budget in my own personal life and when I think about the Church with all the world-wide changes that happen day to day within the family of God that require flexibility, I wonder how realistic it is to say: "Put it in the budget."

I have been struggling with the same problem with the United Fund which seems to have taken the day in most counties of our State. The principle is that everyone gives once a year and then they don't have to give any more no matter how pressing the cause.

From the viewpoint of moral theology, I wonder if we are not saying: "Let's make everyone in the Church a good Pharisee and then we will start making Christians out of them. Let them tithe their mint and all" and then maybe they will capture the spirit of sacrificial thank offering of themselves. In the meantime, let them think that it is satisfactory to make proportionate giving as our Christian goal. I can see no blessing in giving what it is our duty to give, or simply what is not "robbery from God." Proportionate giving, as an end in itself, leaves me cold.

I think that the principle which you propose stifles the progress of many who would not accept tithing as an end but simply as a step toward Christian giving.

The Rev. Rhett Y. Winters, Jr.

### The Highland Churchman

P. O. Box 5074, Asheville, N. C.

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# Christian Witness In Century 21

## *The Christian Thrust*

At the heart of the World's Fair in Seattle this year 10 million people will see a striking Pavilion built with faith and courage. Amid the exciting panorama of the Century 21 Exposition, this Pavilion will affirm the Church's witness to God's presence in the coming decades.

The faith and courage came from a small hand of Christian leaders who realized that only 30 percent of the population of the Pacific Northwest belongs to any church. Yet they knew that the absence of a Christian witness in an International Exposition featuring the glories of science, achievements of man, and wonders of the coming Space Age would leave a spiritual vacuum.

They gathered together official representatives of 23 denominational bodies (including the Episcopal Church) and 18 other Christian groups to form a special agency. On faith, and with magnificent courage, they secured a location at the heart of the fair grounds — adjacent to the \$10 million U. S. Science Pavilion and near the widely publicized Space Needle—a point where all visitors will gather. This Christian Witness Pavilion is dedicated to "the children of today, the citizens of Century 21." It is in tune with the futuristic theme of the Fair in design, and has been called "the church of tomorrow." A cross-tipped spire soars upward from laminated arches of native Douglas fir, arranged in open umbrella effect.

Tri-part in purpose, the Pavilion is to: (1) *proclaim* the Gospel to the world; (2) *apply* the Christian faith; and (3) *inspire* through art and worshipful features, all emphasizing the official theme of the Pavilion, "Jesus Christ, the Same, Yesterday, Today and Forever," as developed through the Biblical emphasis of Creator, Redeemer and Hope of the World. The building has a Children's Center (designated as the official child care program of the Fair), a sacred sound and light presentation in a small theatre, exhibition hall and a meditation chapel.

### **CHILDREN'S CENTER**

The theme, "God Cares for You" will emphasize the worth of each individual as a child of God, expresses the basic philosophy of the Children's Center. Development will be through sub-themes each day of the week: "God Cares for You . . . through Your Family . . . through Jesus . . . through His Wonderful World." It will have two hour sessions, providing group time, expression time and informal play time. The Center is an application of Christianity in service and a demonstration of the significance of the Chris-



*The Christian Pavilion and Children's Center at the Seattle World's Fair, located directly opposite the Federal Science Pavilion. In native woods, with laminated arches culminating in a bold Christian cross, the Pavilion is dedicated to the citizens of Century 21. The front facade features a stained glass panel on the Pavilion theme, "Jesus Christ—the Same, Yesterday, Today, and Forever."*

tian faith for the future. Through this witness it is hoped that parents will discover the value of Christian nurture for their children.

### **SACRED PRESENTATION**

Inspiring is the sacred *son et lumiere* (sound and light) presentation of the Christian proclamation, with imaginative photography, correlated with Scripture and sound effects. Man's life, birth and death . . . God's creation and what man can do with it . . . the glorious gift of Jesus Christ are themes presented in an intriguing series of "countdowns" in keeping with the scientific theme of the Fair.

### **EPISCOPAL WEEK**

In addition to the Pavilion, the Christian Witness Program includes major weekly emphases as well. August 6-12 is the Episcopal Week and its theme will be "Space Age Christianity." Already signed up for a four-night stand are Bishop Stephen F. Bayne, Jr., (Anglican Executive Officer), Dr. William G. Pollard (Priest Scientist), Mr. Ed Wells (Boeing Aero Space Leader), Dr. Paul Dudley White (Boston Heart Specialist), Dr. Franklin Murphy (U.C.L.A. Chancellor), and Dr. Albert Mollegen (Seminary Professor).

At the Pavilion, the World's Fair will focus on the quest of man for meaning and purpose. Around will swirl the activities of the Fair: the exciting forecasts of man's discoveries . . . the sound of people from all over the world . . . the dazzling panorama of entertainment. In the midst will stand this sanctuary, affirming that the Christian faith will be projected into the 21st century. Above the Fair arises a Cross . . . the Christian thrust with trust.



# The Monastic Life

## The Monastic Vocation *By A Religious*

*THE COVER PICTURE*—The monks at the Evening office in St. Gregory's Priory, an Episcopal Benedictine order at Three Rivers, Michigan.

If you were to ask a monk to describe a typical day, he would say something like the following:

Before everything else, monks and nuns are Christians . . . members of Christ's Body the Church. Our ultimate aim is the same as that of every true Christian: to give the self back to God in loving obedience, to come to know and love and serve God as He wills, seeking the perfection of our human nature in Christ, becoming what God created us to be. Jesus laid down the basic aim for all Christians: "Be ye therefore perfect even as your Father in Heaven is perfect." Each Christian tries to do this in the particular way to which God calls him. Some do it through Christian marriage, a wonderful and beautiful way (and not an easy one). Others are called to do it in the unmarried state. The New Testament calls it the virgin state and rates it very high (also not an easy way). Monks and nuns are Christians who are called to strive toward this same goal, but in a very special way: to make a direct, intensive self-offering to God, giving Him every area to be used as He wills. Monks and nuns are called "Religious," and they live what is called the "Religious Life."

To make quite sure that our self-oblation to God shall be permanent and lasting, we Religious take life vows of poverty, chastity and obedience. The vow of poverty means that we relinquish all personal ownership of material goods and all power of disposal over them.

The vow of chastity means that we give over to God our power to love, renouncing willingly the hope

of marriage and family, living a life of purity and in the unmarried state.

By the vow of obedience we renounce self-will, surrendering our wills to God alone . . . obeying His will as He reveals it to us through our Rule and Community.

These vows are taken for life. In this way we seek to die daily to self, to take up our cross and follow Him.

Since we cannot hope to develop in a balanced way and find our perfection except in vital relationship with others, we live in large "families" called Religious Communities. Nuns live together in convents. Monks live together in monasteries. There are some 25 Religious Communities in the Episcopal Church.

Perhaps you are asking: But what do Episcopal monks and nuns do all day long in their monasteries and convents? The answer is simple. They love God, and their daily life is their effort to express their love for Him in all kinds of ways — practical, down-to-earth ways.

The heart of their life is the work of prayer: praise, adoration, worship, intercession, thanksgiving. In religious communities the daily round of Divine Offices, Celebrations of the Holy Eucharist, meditations, intercessions, etc., never ceases. They pray steadily with the Church on behalf of the world, to bring it to Christ.

Out of this prayer life (the solid core) come the good works in the world. Some communities send members out to preach, teach, give missions, retreats, schools of prayer, etc. Others operate hospitals, schools for boys and girls, orphanages, etc., and work with the poor and underprivileged.

Other communities never go out into the world to do "active" work. They devote all their time to the work of prayer within their monasteries and convents. This is the hardest kind of work there is — offering steadily to God praise and worship on behalf of the world, lifting the world up to God for help and blessing. They live what is called the "enclosed life."

"I arose at 5 A. M. — recited Matins, Lauds and Prime with the Community in Chapel — celebrated (or attended) the Eucharist — had breakfast — made the bed and cleaned the cell — went to chapter — then to the Chapel for the Office of Terce. After Terce we had a choir rehearsal. Then I made a meditation, read the scriptures for a half hour, and studied until noon (with frequent interruptions by food salesmen, since I am the cellarer and in charge of the kitchen).

"After the noon offices, Sext and None, came lunch and our Community recreation. In the afternoon after doing the housework assigned to me, I mowed lawns and weeded in the garden. A quick shower, then I



*The Monastery — St. Gregory's Priory.*

# In The Episcopal Church

## The Sisters of The Transfiguration

### *A Convent Within Our Diocese*

Situated on a mountain-side above the village of Bat Cave is a place known as Transfiguration House, a home owned by the Community of the Transfiguration, a religious sisterhood in the Episcopal Church. To this beautiful spot many of the Transfiguration sisters come for rest or convalescence during the summer and autumn months.

The two year-round residents, Sister Beatrice Martha and Sister Lillian Martha, are wonderful examples of the motto of the Community — *Benignitas, Simplicitas, Hilaritas* (Kindness, Simplicity, Joy). Sister Beatrice, who is now 84, was Mother Superior of the Sisterhood from 1928 to 1938. She is the co-foundress of the Community, although she prefers to call herself merely "a follower of Mother Eva." (The Transfiguration Community was founded in 1898 chiefly through the efforts of Eva Matthews, who became the first Mother Superior, Mother Eva Mary.) Sister Lillian, formerly the bursar of the Community, is a jovial and lively little woman who alternates between prayer and meditation, and puttering among pots and pans in the kitchen and working in her garden. Sister Beatrice and Sister Lillian seldom miss an early morning service at the Church of the Transfiguration in Bat Cave.

joined the Community for a cup of tea before going in to Chapel for Vespers. Another meditation follows, then supper and more Community recreation. From then until Compline, I got in some organ practice, wrote three letters and played a game of checkers with one of the community who needed to relax. After Compline the Great Silence began, and I did some spiritual reading, offered my final prayers, and turned in. And did that hard iron bed feel sweet to a tired monk's bones!"

We monks and nuns of the Episcopal Church (and monks and nuns wherever you find them) have been called by God to a practical, wholesome way of giving ourselves back to Him, a way of striving for that fulfilling and perfecting of our being which is the end for which all men are created. To put it simply, our vocation is a special one within the Church. It is open to all, but not all are called to it.

We Religious should be seen against the background of Christ's great Body, the One, Holy, Catholic, Apostolic Church. Apart from the Church we are nothing. Our monastic communities are special cells in the Body of Christ. We are praying cells — working cells — special instruments in God's hands to help bring in the Kingdom.



*Four of the nuns at the House in Bat Cave.*

The Community of the Transfiguration brought the Episcopal Church to Hickory Nut Gap (a Baptist stronghold) in the early part of this century. For several years, a few of the sisters operated a school for mountain boys and girls, and on Sundays they held Church School classes and worship services in the school building. As time passed, the need for the school diminished, and it eventually closed. But a congregation had been established, and the church continued to operate. This congregation called itself the Church of the Transfiguration (for obvious reasons).

At present there are over fifty living sisters in the Community of the Transfiguration. The Sisterhood requires of a woman one month as a candidate, one year as a postulant, and three years as a novice, before she can make her lifelong vows of poverty, chastity, and obedience. This gives a woman ample time to determine whether or not she has a vocation to the religious life. All professions in the Society are made at the mother-house in Glendale, Ohio, near Cincinnati.

In Glendale the Sisters operate Bethany Home, an institution for orphans and children from broken homes. The Community also carries on work in other parts of Ohio, in California, in Puerto Rico, in Hawaii, in Japan, and in China. (The Transfiguration Community was the first American Sisterhood to send missionary sisters to China.)

Transfiguration House at Bat Cave, originally a native farm house, was purchased by the Sisters in the early 1900's. A section (containing the beautiful Blessed Eva Mary Chapel) has since been added to the house. The front porch, which looks out on several of the beautiful mountains in Hickory Nut Gap, is a favorite place for the vacationing sisters. In the summer and autumn, Sister Beatrice and Sister Lillian sit on the porch with their "guests" — reading, sewing, meditating, and talking. Transfiguration House is truly a wonderful haven of rest for the Sisters of the Transfiguration.



# *The Latest Word*

## *On Thompson Orphanage*

Have you heard the latest that is going around about the Thompson Orphanage? Thompson Orphanage is planning to make as much progress in the next seventy-five years as it has in the past seventy-five years. It is no secret that within seventy-five years the Thompson Orphanage progressed from an old run-down wooden shack where each night five children slept on cold floors. They washed out their dirty clothes in lard buckets and then were fed on the left-overs of the town market place. Today there is an institution of seventy children who sleep soundly within five homey cottages dreaming of the strawberry shortcake that was theirs for supper and of that big fish just waiting to be caught in the farm pond after the after-school chores are done. Yes, it's no secret, and all Episcopalians of the three Dioceses of North Carolina should be proud because they all have had a part in these seventy-five years of progress.

However, busy times still lie ahead. First glance at how things are right now: The institution is located on ten acres of land very near the heart of Charlotte and consists of eleven buildings, all of which are very old and expensive to maintain. Within three years East Third Street is to be extended and will come right through the middle of the institution, taking with it about five of its eleven buildings. The Charlottetown Mall Corp. has leased forty acres behind the Orphanage and also the property on which the institution presently stands when it becomes vacated. The rent from this property is earmarked for building cost when the institution moves to its new location in about three years.

The Orphanage, with the assistance of a small group of men, has accumulated 422 acres of valuable farm land two and one-half miles east of the city limits. Over the past years an Endowment Fund has been accumulated, the interest of which provides over 50% of the operating funds of the institution; 20% of the operating costs come from the Duke Endowment, social security payments (Aid To Dependent Children), payments from families and miscellaneous gifts, and the remaining 30% of the operating cost is provided by the church's annual Thanksgiving Offering. The present staff and facilities can accommodate a maximum of seventy-five children.

Thompson Orphanage must move within a few years, calling for a considerable expenditure of money. The superintendent and his wife after twenty-two years of service, are approaching retirement age. In view

of these facts, the Board of Managers of Thompson Orphanage believed that it would be sound planning to retain an outside consultant to survey the present situation of the Orphanage and to recommend future policies and program as guide lines for future development. This survey was conducted by Howard W. Hopkirk, one of the countries leading authorities in the field of child care, in conjunction with a committee appointed by the Bishops of the three Dioceses of North Carolina. The best way to describe the anticipated program of Thompson Orphanage over the next few years is to summarize briefly the major recommendations of this survey.

(a). The children entering institutions today are coming from a much different home situation than those entering some twenty or even ten years ago. At one time nearly all the children coming to the institution were either orphans or half-orphans. Today the greater part of the children coming to us as to institutions across the nation, are from broken homes. A partial explanation of this trend can be attributed to the Social Security Act, specifically Aid To Dependent Children, which has provided a source of funds for the surviving parent or relatives to care for their half and full orphaned children. There can be quite a difference in children who are orphans or half orphans and children who come from broken homes. Children who are orphans may well come from sound and responsible homes so that when they come to an institution they may be well grounded and adjusted. On the other hand, children coming from broken homes are seldom well adjusted. Where once institutions centered on the child only they now by necessity must become family centered. No lasting solution to the problems of children from broken homes can be worked out apart from the family as a whole.

(b). The institution will become family centered with family rehabilitation as the guiding theme. Seldom are children from broken homes released by their parents for adoption. However, children from broken homes do have a mother and/or a father to which they can return if and when the family can be rehabilitated to resume and accept the responsibilities that a family has one to another. Short of a miracle this kind of rehabilitation does not occur spontaneously. It requires the help of skilled professional case workers.

(c). The institution will develop a social service department staffed with trained professional case work-

ers. As the staff begins to function properly it is expected that the average length of stay per child will decline. Intense work with the families and relatives of some of the children already here may mean that some will be returning to a home.

(d). The institution will develop a multiple service program, flexible to the needs of the individual families. The children and families coming to the Thompson Orphanage have their own individual needs, strengths and weaknesses, with very different home backgrounds. It doesn't take a child-care specialist to realize that it doesn't make good sense to say "no matter what your problem is, or what your individual needs are, we have only one solution — institutional care." A key concept then must be flexibility. For some children group care at the institution might well be indicated. On the other hand, some children come to us so deprived of both love and affection that group life would not help them, and foster homes seem better suited. In a foster home they can, in a family setting, receive the individual care and attention of which they have been deprived. Sometimes a combination plan of group care and foster home care may be indicated, i.e., first, a period of group care followed by a foster home or visa versa.

Foster homes will be developed as they are needed. It is important to make clear at the outset of this new service that foster homes will never replace the need for institutional group care. Both types of care meet different needs and are equally necessary and important. The development of a foster home program will allow us to render services which heretofore we could not even consider. Presently Thompson Orphanage does not care for children below school age, since small children need far more individual attention than can be given in an institutional setting. In the past we have by necessity had to split or separate families—now we will be able to help keep families together.

(e). In the near future Thompson Orphanage with the advice of the Bishop of each Diocese will develop group homes in both the Western and Eastern Dioceses of the state to be located in a town of their choice. It is very difficult for families who live at the far ends of the state to visit their children on the Orphanage grounds with any regularity. Close and frequent personal contact between children and their families is an important factor in their eventual rehabilitation. In addition to foster homes Thompson Orphanage plans to close this distance gap by extending itself over the state through the use of group homes. A



*Thompson Orphanage celebrated its 75th Anniversary with a reception attended by interested persons from the three supporting Dioceses. Among those present was Bishop Henry, who is shown talking to Emily Crutchfield, left, and Trudy Deese.*

group home is a home purchased or built by the institution in an established neighborhood not unlike the surrounding homes, but designed to meet its own special needs. In this home will be placed foster parents (married couple). The children will be a mixed group of both boys and girls of all ages probably not more than nine to ten in a home. The children will play with the children in the neighborhood, go to school around the corner and become members of the neighborhood Episcopal Church. Children in these group homes will have many of the advantages of both foster home care and group care in as normal and natural a situation as can be provided. Case workers will visit these homes on a regular basis to work with the children and their families. They will supervise the foster homes developed in these areas using the group home as their base of operation. These case workers will ride the circuit in much the same way as did our minister of old. That's the picture of the future boiled down to its bare essentials.

The Episcopal Church along with the other Christian churches can take pride in the fact that they have clung to their responsibilities in the child care field even though all other areas of welfare have slipped away from them. What better area of responsibility could they have maintained than the care of children? It's good that the churches have recognized and accepted their responsibility. This very day there are 3,040 children in institutional care in North Carolina, 1,921 of these children are in care provided by Christian churches. During Thompson Orphanage's seventy-five years of ministry, 1,193 children have been cared for; of these all have been baptized and many confirmed. This is mission work pure and simple.



# GOD AND VACATIONLANDS

Concerned about the problem of leisure time and its constructive use, America's Protestant churches are enlarging a unique program designed to create permanent Christian communities in the national parks.

Against backdrops of canyon and mountain, lake and waterfall, desert and sky, 162 college and seminary students will conduct a Christian ministry this summer to one million vacationing Americans and resort employees.

Serving the country's "largest parish" and sponsored by the National Council of Churches, A Christian Ministry in the National Parks this year enters its 10th consecutive season.

Students participating in the program as ministers will be salaried by the parks. Working as bellhops, desk clerks, service station attendants, road workers, guides, truck drivers and even horse wranglers, they will conduct a "day-to-day ministry designed to break down partitions between the secular and the sacred in God's great out-of-doors." On Sundays and in their free time during the week, they will conduct services of worship.

"Through this ministry, the Church of Jesus Christ has an *entree* into one of America's largest industries," the program's director said today. "The tourist industry is moving toward second place among our business activities. I am convinced that improper use of leisure time is the number one threat to American spiritual life."

The Rev. Warren Ost, who has directed the parks ministry since its beginning in 1952, emphasized that it is geared to the resort worker even more than to the tourist. "But this makes it better for the tourist," he said, "since he is not coming to a show put on for his benefit, but into an established Christian community at work and at worship."

With summer programs in 31 parks, year-round ministries already established in seven parks, and winter ministries in two more, the program represents "the beginning of a cooperative drive by Protestant denominations to meet the challenge of the shorter work week and dramatize a right use of leisure time," Mr. Ost said.

"It is difficult to talk about eternal life when people don't know what to do with their weekends."

Mr. Ost will travel some 35,000 miles this year to cover his vast "parish." Leaving New York City on June 10 and journeying by car, jeep, plane, train, bus, donkey, and horse, he will conduct at each stop a service of Holy Communion, which the student ministers are not yet qualified to perform.



*Millions of vacationing visitors to the National Parks this summer will join with Park employees and staff in services similar to this one in Rocky Mountain National Park.*

He will spend more time in eastern parks this year than he has in the past. The ministry is a newcomer this season to Crabtree Meadows and Julian Price Memorial Park on the Blue Ridge Parkway in North Carolina.

Serving the spiritual needs of some 30,000 park employees from Alaska to Florida, the program is expected to provide at least a million vacationers this summer with facilities for worship in spectacular outdoor settings.

Preaching beside rough-hewn crosses, often using boulders or tree stumps as altars, students will lead services on the high slopes of Mount McKinley in Alaska, below sea level on the floor of Death Valley in California, by lakes mirroring the snow-streaked cliffs of the Grand Teton range in Wyoming, deep in the Florida Everglades, and at the rim of rainbow-hued Grand Canyon in Arizona.

"The idea of worshipping God before such a spectacle as the Grand Canyon is not new," said Mr. Ost, pointing out that John Muir, often called the father of the national parks, once stood on the canyon's south rim and exclaimed: "There! Empty your heads of all vanity and look!" The naturalist John Burroughs, a member of Muir's party, replied: "It is a veritable book of revelation."

One-half of this summer's student staff will be composed of seminary students with previous preaching experience. College and music students with special training in Bible study, religious drama, recreation, Christian education, and choir leading will make up the other half. Married couples will serve in 17 parks.

Mr. Ost described this joint effort as "a two-way picture window between America's Protestant churches and millions of Americans seeking to make creative use of their leisure and their work."

# S. O. S.

S.O.S. ("Save our souls, and save our bodies, too!") is the cry we are hearing — not from Asia or Europe as we did a few years ago, — but now from close to U. S. shores. 100,000 Cuban refugees in Miami have become a national emergency. Help is needed desperately for the refugees themselves and to ease the pressure on our communities and towns in South Florida.

Since 1949, the Episcopal Church has resettled more than 16,000 refugees. In 1961 it resettled more than 1,800 refugees from all over the world, including 600 from Cuba, or 45 per cent of the Church World Service case load in this field. Another 360 have been resettled so far in 1962. Bishops' Flights are one means being used to alleviate the situation. "Flight Bishop Bloy," carrying 86 Cubans to Los Angeles, "Flight Bishop Stokes" bound for Boston and similar ones destined for Chicago and Pennsylvania, are examples of the care being demonstrated by Episcopalians in different parts of the country.

Taking its cue from the Parable of the Good Samaritan, the Diocese of South Florida has been a neighbor to the stranger who has been left destitute within its borders. Material help and spiritual comfort have represented their double ministry . . . briefing new arrivals, providing emergency relief and medical help, conducting language classes, etc. Yet so tremendous is the challenge that the Diocese cannot handle it by itself. Feeding, clothing and rehabilitation of these Cuban expatriates should be the concern of the whole Church and the Diocese of South Florida has sent out a cry for assistance to the Church.

We in this Diocese are being asked to contribute our share. Contributions should be sent to Mr. V. Jordan Brown, Treasurer, P. O. Box 5067, Asheville, N. C. with the notation "Cuban Relief."

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## EPISCOPAL PEACE CORPS

Young Episcopalians will soon go abroad for their Church's own version of the Peace Corps.

To be known as "Volunteers for Mission," those chosen will take teaching or administrative assignments in a program of short-term voluntary service open to recent college graduates. The Episcopal National Council unanimously approved launching the program on a three-year experimental basis.

Patterned somewhat after the pioneering American Friends Service Committee and the Presbyterians' Frontier Internships program as well as the federal government's more recent Peace Corps, the "Volunteers for Mission" project will answer a long-standing need for service opportunities for Episcopal youth. Until now, young Episcopalians wanting to give constructive service have been referred to these other groups.

Eight volunteers will be appointed for the next two years, at a cost to the Church of \$6,000 each for the two-year period.

By their service the volunteers will release mission-

aries for other tasks, freeing them from some teaching and administrative duties.

Volunteers must be Episcopalians, at least 21 years old and no more than three years out of college. Likely assignments are in the missionary districts of Mexico, Central America, Puerto Rico, Virgin Islands, Philippines and Liberia and for the Overseas Department in Japan. Modest allowances will be paid for room and board, pocket money, insurance, transportation and freight. Orientation and screening costs for the program are also in the budget.

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## At Last!

### Small Church School Curriculum

A major event in the field of Christian education this season is the appearance of the first course in curriculum for the small church school. A survey in 1960 revealed that 36 percent of our church schools have fewer than 50 pupils in attendance. These schools, in small parishes, missions, and in some urban churches, find group-grading a necessity. In preparing the curriculum to meet their special need, the new materials were pre-tested in classes in more than thirty small schools.

This new group-graded curriculum will provide a teacher's manual for each course. To accompany each teacher's manual there will be three unit books, one for use in each of the three years. The teacher will have one basic manual and fresh suggestions for each year to keep his youngsters interested and moving more deeply in a study of the Church's teaching.

The first material to appear in this new curriculum is the primary course, *God in Our Widening World*. The teacher's manual and Unit Book A will be ready this June for use in the 1962-63 church school year. Unit Book B will appear in June 1963, and Unit Book C in June 1964 so that teachers beginning with the course this coming fall will have fresh new material to use with their primary youngsters each year. Meanwhile, the junior course, with teacher's manual and first unit book, will appear in June 1963, followed by the second and third unit books in 1964 and 1965.

The small church schools curriculum is one of the interesting new projects of our national department of Christian education. The program of this department includes a growing number of printed materials under the general designation, "The Church's Teaching." Materials include the closely graded curriculum (The Seabury Series) with Teachers and pupils for each individual grade; the Vacation Church School curriculum; a variety of study materials for youth groups; and a wide choice of courses for adults. There are also training materials and resources to strengthen and guide all leaders and teachers. The 120 titles published by The Seabury Press for the Department of Christian Education touch all major facets of the church's foundation including the Bible, church history, the faith, worship, the structure and work of the church, and the churchman in contemporary society.



# *What Do You Know About Your Diocese ?*

*Mrs. Hilliard, a communicant of Grace Church, Asheville, is the winner of the contest in the last issue of the HIGHLAND CHURCHMAN. Mr. E. L. Kemper of Shelby and Mrs. Frances Field of Asheville are awarded honorable mention. A concordance inscribed by the Bishop is Mrs. Hilliard's prize. Answers to the questions are listed below.*

1. The Missionary District of Asheville was formed in 1895 and became a self-supporting Diocese in 1922.
2. The Bishops who have served in this Diocese are Bishops Chesire, Horner, Gribbin and Henry.
3. St. John-in-the-Wilderness has the oldest church building.
4. The newest Church in the Diocese is the fibre glass chapel. All Saints in Gastonia.
5. There are seven deaneries in the Diocese.
6. This Diocese can have a cathedral; lack of money accounts for its absence.
7. There are 6700 confirmed communicants in this Diocese.
8. The Diocesan Budget amounted to \$95,277.00, of which \$30,272.00 was sent to the National Church and the Province; in addition, \$25,221.00 for the Bishop's Fund.
9. There are 46 active priests in the Diocese.
10. The smallest church in communicant strength in the Diocese is St. Francis, Cherokee.
11. There are 77 Diocese and 12 Missionary Districts in the Protestant Episcopal Church in the U. S.
12. There are three and a half million baptized members, two million, fifteen thousand confirmed members, in the Protestant Episcopal Church in the U. S.
13. The following departments make up the Executive Council of the Diocese: Finance, Missions, Promotion, Christian Social Relations, Christian Education, Institutions.
14. Archbishop Ramsey's only relation to the Protestant Episcopal Church is as a Brother Bishop in the Anglican Communion and Presiding Officer at the Lambeth Conference.
15. The Dean and three representatives, one clergy and two laymen, from each Deanery make up the Executive Council.
16. The Bishop drives his '59 Dodge 35,000 - 40,000 miles per year.
17. Bishop Henry was consecrated on Sept. 29, 1948.
16. The Rev. Messrs. Howard Hickey, John McTamany, Bob McCloskey, William Potts, and Winfield Smith are priests who studied under the examining chaplains.
17. A Bishop is elected by a majority of clergy and lay delegates voting by orders in a Diocesan convention; must be approved by a majority of standing committees and Bishops.
20. The following counties within the Diocese have no Episcopal Church: Alexander, Alleghany, Graham, Madison, and Yancey.
21. Camp Henry, In-the-Oaks, Kanuga, Deerfield, Valley Crucis, Appalachian School, and Patterson School are institutions located within the Diocese.
22. The Fourth Province consists, in addition to Western North Carolina, of East Carolina, North Carolina, South Carolina, Upper Carolina, Georgia, Atlanta, Tennessee, Florida, South Florida, Alabama, Mississippi, Louisiana, Kentucky and Lexington.

# News Around The Diocese Features:

... The Women of St. James', Hendersonville, who raised over a hundred dollars for the Migrant Child Care Center, by giving a silver tea.

... The Church of the Incarnation, Highlands, which is offering as a gift a small altar (36 inches high and "just under 5 feet wide from 'north to south'" and allegedly made by Archdeacon Kennedy) ... complete with frontals and fair linens.

... Individuals who can spare \$1,691.37 and the days between Sept. 2 and Oct. 4, 1962, for a Churchman's tour of Asia (with the Seattle World's Fair thrown in). A detailed brochure may be obtained from the Overseas Mission Society, Mount Saint Alban, Washington 16, D. C.

... The Young Churchmen of the Diocese who will be host to the Provincial Youth Convention to be held at In-the-Oaks August 20-24. A limited number of persons not registered will be permitted to attend the morning sessions of the Conference whose theme is: "The World We Live In, The Gospel We Live Under, and The Mission of the Church."

... Mrs. Louise Wilson, and the Rev. Messrs. Cooper and Kirkpatrick, representatives of the Department of Promotion, who are meeting with the Deanery clergy to foster the development of stewardship and promotion committees in each congregation and to encourage the use of the Parish Every Family Plan for "The Episcopalian."

... The Birthday Thank Offering, which should now be sent to Mrs. Campbell in the Bishop's office.

... The Rev. Harper Hunt Comer, who became Rector of Grace Church, Asheville on June 1st and who was formerly Priest-in-Charge at St. Paul's and St. Peter's Church, Salisbury, N. C.

... The Rev. Charles L. Winters, Jr., Professor of Dogmatics at the University of the South, who was the keynoter of the first half of the Episcopal Young Churchmen's Conference held at In-the-Oaks June 10-21. Through lectures, discussion, and creative drama, the conference sought to help young people relate the message of reconciliation to all sorts and conditions, political, racial, social, and economic, within our own Diocese.



...Victor Virgil McGuire, Jr., from the Diocese of Western Carolina, who is presently studying for the ministry at Sewanee. A member of the Church of the Redeemer at Shelby, McGuire is a Middler, or second year man, in the School of Theology of the University of the South. A graduate of Duke University with a degree in Business Administration,

Vic was the manager of a finance company before coming to seminary. He married the former Anne Shuford of Thomasville.

The School of Theology of the University of the South is known to its graduates as "St. Luke's". The name is derived from the name of the building in which it is housed, the oldest stone structure now standing at Sewanee — first occupied in 1878 and remodelled in 1956-7. Although Victor is enrolled in the regular session, which operates during the usual academic nine-month period, St. Luke's also operates the now-famous Graduate School of Theology at which ordained ministers, during their summer vacation in August can work for the advanced degree of Master of Sacred Theology (STM). This graduate school is the only school of its kind in operation by the Protestant Episcopal Church.

Upon completion of his three years of theological studies at Sewanee, Vic will return to the Diocese of Western North Carolina where he will begin his ministry in the Church.

## Will We Meet This Challenge ?

In the course of business of the Fortieth Annual Diocesan Convention, held last month at In-the-oaks, many of the delegates were aware of the opportunities and pressing needs which confront the Diocese at the time. The Department of Promotion presented a plea for a full-time Director of Stewardship to train laymen, to conduct total stewardship training programs within their congregations. The Department stressed the conviction that stewardship offers one of the great mediums by which the Christian Gospel could be made more meaningful within the laity of our Church. The request was denied by the Convention, partially because of apparent lack of funds.

Another need demonstrated was for a business manager, who would not only relieve the load on the Bishop, but also be of considerable assistance to the Diocese as a whole and individual congregations in more effective financing. At this time funds did not appear to be available.

The statement kept being heard from the floor of the Convention: "If only we could get our people to realize what could be done if there were sufficient funds!" Will we meet this challenge?



## Highlights of The Convention

### The Chancellor of The Diocese

After serving in a most devoted manner since 1945, Mr. Kingsland Van Winkle presented his resignation as Chancellor. It was accepted with great regret. In recognition of his long service as Chancellor and as a Trustee of the Diocese since 1917, the Diocese presented him with an inscribed silver tray. Subsequently, Mr. Van Winkle was re-elected to another term as Trustee, upon completion of which he will have served in this capacity for fifty years.

Mr. Junius G. Adams, of the law firm of Adams and Adams in Asheville was elected to fill the position vacated by Mr. Van Winkle. (The Chancellor serves as legal advisor to the Diocese.)

### Consultant In

#### Marriage and Family Life

A big step was taken by the Convention in ministering to marital situations both on the community and parochial levels when it voted to employ Mr. Ralph P. Bridgman as a Consultant in this area beginning in September 1963. Mr. Bridgman, an Episcopalian, has recently retired as Chief Marriage Counselor, Court of Domestic Relations, Toledo, Ohio, and will reside in Black Mountain where he has had a summer home for some years. In addition to his most recent position, Mr. Bridgman brings a vast background of professional and educational experience in this field. He has taught marriage and family life courses at Columbia University, New York University, Brooklyn College, Merrill-Palmer School in Detroit, Hampton Institute, and Toledo University. For five years director of the Parents Council of Philadelphia, he holds executive and membership positions in national associations dealing with child development, marriage counseling, social work, and the like. This month Mr. Bridgman goes to Japan under a Fulbright fellowship to study and assist their judicial system relating to marriage and family life problems.

In addition to individual counselling with referrals, Mr. Bridgman will also be responsible for clergy training in marriage counselling. Through his contribution, the Diocese anticipates a more effective witness to the meaning of Christian marriage.

### Elections

*Standing Committee:* The Rev. G. Mark Jenkins of Fletcher, Messrs. Joel B. Adams, V. Jordan Brown, Charles Waddell, and the Rev. C. A. Zabriske, all of Asheville.

*Appalachian School Board:* The Rev. W. Ross Baley of Asheville, the Rev. Kenneth Donald of Black Mountain, and Mrs. Howard C. Foard of Penland.

*Patterson School Board:* Dr. Grimes Byrley of Hickory, the Rev. David Kirkpatrick of Bat Cave, and the Rev. Frank McKenzie of Wilkesboro.

*Trustees of St. Mary's School:* Mrs. Frank Rankin of Mt. Holly and the Rev. Walter Roberts of Flat Rock.

*Trustee of the University of the South:* Mr. Robert L. Haden of Hendersonville.

*Deerfield Board:* The Rev. G. Mark Jenkins of Fletcher, Mrs. Donald Van Nopper of Morganton, and Mrs. Robert Redwood of Asheville.

*Valley Crucis Board:* Mr. V. Jordan Brown of Asheville, Mrs. A. B. Corpening of Fletcher, and Mrs. W. H. Plemmons of Boone.

*In-the-Oaks Board:* The Rev. Kenneth Donald of Black Mountain, Mr. Henry Hart of Tryon, and Mr. C. E. Timson of Asheville.

*Kanuga Board:* Mr. Earl Van Horn of Hayesville.

*Deputies to Provincial Synod:* The Rev. Messrs. John W. Carter, G. Mark Jenkins, David Kirkpatrick, Frank E. McKenzie, Fred Valentine, Gale D. Webb; Messrs. Harold Corey of Asheville, Wallis Goodman of In-the-Oaks, Ralph Isley of Gastonia, Robert Korte of Franklin, Roland Potter of Wilkesboro, A. B. Stoney of Morganton.

### Episcopal Foundation of Western North Carolina

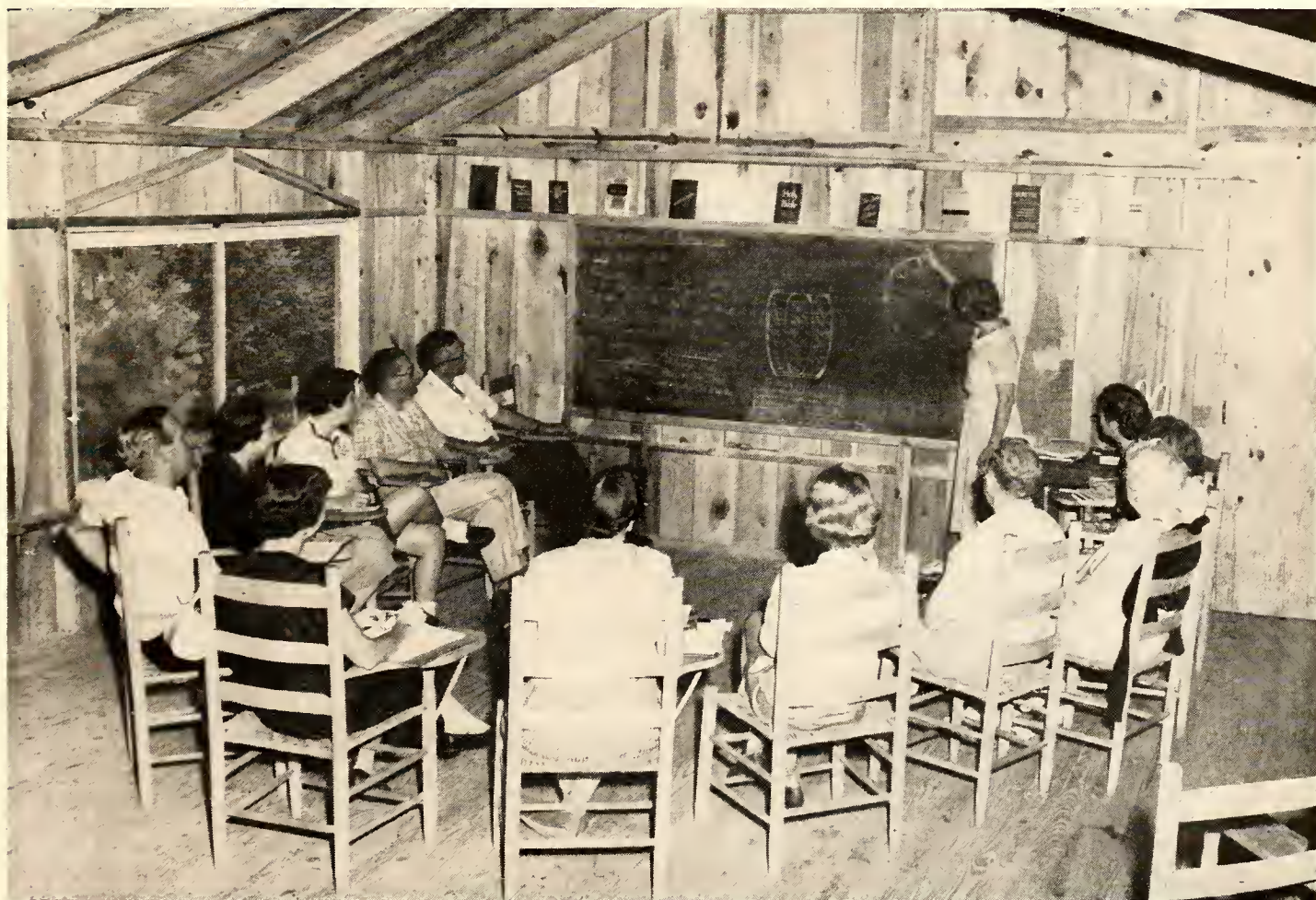
After considerable discussion on the floor of Convention, a new corporation was established within the Diocese to be known as the Episcopal Foundation of Western North Carolina. The purpose of the Foundation will be to encourage the leaving of bequests to the Church and to act as the receiving agent for such bequests. A subsidiary function will be the purchase of new land for future missions purposes as funds become available. The hope was expressed that at some future time it may become possible to hire a director to implement the expressed purposes.



# The Highland Churchman

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AUGUST, 1962



## Christian Education

The purpose of Christian Education is to help each person to see, understand, and respond to the one God — Father, Son, and Holy Spirit — acting in his life and in the life of others.

*Official  
Publication  
of  
The Diocese  
of Western  
North Carolina*



# Letter To The Editor:

Dear Editor:

I continue to get *The Highland Churchman*, and enjoy it each month. It is good to keep up with where you have been.

Two items struck me, and I hope you will use these thoughts in your Letters to the Editor column.

One, may I thoroughly agree with Rhett Winters\* about the "no special offerings" business — I have strongly felt that finance and stewardship departments in each diocese in which I have served are tending more and more to look upon the tithe as the end of things when it should be a minimum with other special offerings taken care of as they come up. Rhett is exactly right in my opinion.

Two, on page 11 of the same issue, you say that Sewanee has the only summer graduate school of theology. This is no longer true. Nashotah House (where I am instructor in Greek and Homeletics in addition to my two parishes) has had a graduate school since the summer of 1960. We opened our third session this summer with students from each coast and in between. Within the next two years, we will begin graduating our first STM's under this program. Under the very capable deanship of Fr. Klein, some very exciting things intellectually and practically are happening at the House. This fall we shall offer the first course in any Episcopal Seminary designed specifically with the priest in the Town and Country parish and nothing else in mind — this will be taught by the Rev. Dargan Butt, whom everyone in WNC knows. If I sound excited, you must excuse me, but the changes at the House under our new dean are most exciting to me.

Again, I am so grateful to continue to get *The Highland Churchman*.

Sincerely yours,

Harris C. Mooney,

St. Alban's Episcopal Church  
Sussex, Wisconsin

\* Fr. Mooney, who began his ministry at Bessemer City, N. C., is referring to the letter from the Rev. Rhett Y. Winters, which appeared in this column in the June issue.

## THE BISHOP'S CORNER

## On Vacation



### The Highland Churchman

P. O. Box 5074, Asheville, N. C.

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# On Christian Death ...

## A Letter to Survivors

to be opened at the time of  
my death

A plea to stop "painful practices and spiritual outrages" in the burial of Christians is voiced in the August issue of *The Episcopalian*.

An imaginary letter to survivors gives instructions for a simple, Christian burial. It was written by the Rev. Ernest D. Vanderburgh, rector of St. Mary's-in-the-Harbor, Provincetown, Massachusetts.

Addressed to "my dearly harassed, beloved survivors," it requests:

Funeral arrangements by a clergyman, not a funeral director.

Services in a "real church" not a "funeral chapel or funeral church."

The Book of Common Prayer is to be used, with no embellishments; no sermon, eulogy, poetry or special prayers.

Music is optional; possibly organ or instrumental, but please, no solos.

Flowers only on the altar where they proclaim the Resurrection.

Let people, if they must spend money, give a little donation to their church or favorite charity.

Burial in the cheapest casket, closed during the service, and covered by a pall.

"Too many funerals show a direct and obvious contradiction between what the *clergyman* says and what the congregation *does*. The minister's words indicate that what counts is the soul and only the soul, because it is still alive, and that the now dead body is no longer of any importance. But if the casket is left open, and the people pay respects to the body, this indicates to all appearances the opposite: that what counts is still the body and only the body. When *you* bury my body, you are *not* burying *me*. You are burying *nothing* but earth, ashes and dust, quite as the burial office accurately and encouragingly points out."

No stones around the grave. If identification is required, use a plain wooden cross; if not, leave unmarked.

## The Power To Witness

"And Jesus said, Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of God.

\* The little boy has joined his Heavenly Father, leaving his earthly family for a further life in joy. His death was sudden and accidental — a defective roman candle backfired while he was vacationing in July at a South Carolina Beach. But he is not gone. Each day, although he was only eight, the spirit and life, the seriousness and determination, and above all the devotion of the child, grow into the strength of a man in the hearts and minds of those he left behind.

The power to witness has been given to others. His thirteen-year-old brother, with unfaltering faith and firmness of step, bore the crucifix into the church for the burial service. His Godfather, who at the time of the boy's Baptism, had promised in his name to renounce the devil and all his works, and to take heed that the child grow in the knowledge of the articles of faith and of the Love of God, participated in the service as a lay reader.

And his family — parents, sister and brothers, grandparents, uncles, aunts, cousins, and friends — stood united in the little church. With rebirth of faith, they took courage to go forward in His Name and to build a stronger church.

Thus Hubert, eight-year-old son of Francis and Betsy Bourne, will continue to live. *THE HUBERT ANDERSON BOURNE MEMORIAL FUND* has been started at the Church of the Messiah in Murphy, and because of it others may grow from strength to strength in the life of perfect service, through Jesus Christ our Lord.

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"I don't want you to revisit my grave. I have no intention of ever being anywhere near it, so I do not see why you should be. Not that I have any grudge against it, but I hope to have more interesting things to do than worry over my ashes or dust, and I expect you to, also. As the angel said to the woman at the tomb of Jesus, 'Why seek ye the living among the dead?'

"So I ask for this simple and perhaps austere burial of my earthly machine" the instructions conclude. "in the hope that it will make things a lot easier for you, and may do its bit towards making my funeral more Christian."



# Theological Students Assist

## The Seventeenth Year of The Southern Parish

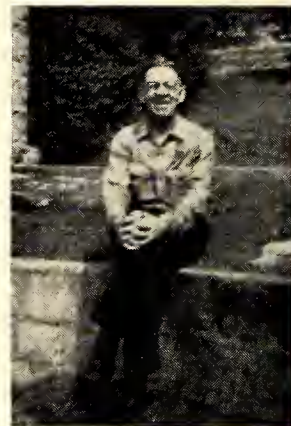
Overlooking a rich valley, where Diocesan white face beef cattle contentedly graze, and Diocesan apple orchards grace the scene, nestles Valle Crucis School, which takes its name from the cross that the waters form as they come together below. Valle Crucis, originally a mountain school, is now the seat of the Southern Parish Training Program, at the beginning and end of the summer. Staffed by young college students, the school serves the seminary students during two phases of their summer work, the Period of Instruction and the Period of Evaluation, and in the interim is opened to visitors as an inn.

The theological students leave the school during the months of July and August to assist the various missions in the Diocese of Western North Carolina as assigned during the training program. They work in the missions for seven weeks, supervised by the priest-in-charge. Their duties consist of helping with the Services of the Church; preaching; assisting in the Church School; conducting a Vacation Church School; leading Church and community recreation programs; visiting people in their homes and in hospitals; surveying new areas of prospective Church work; operating the mission while the priest is away; and in general making themselves available and useful to the church where they are assigned. There are ten men working this summer in Western North Carolina under this program.



*The Dormitory Building at Valle Crucis School serves as the home for seminary students during the Southern Parish Training Program.*

*The Rev. E. Dargan Butt, Director, The Southern Parish Training Program at Valle Crucis, is a professor at Seabury-Western Theological Seminary, Evanston, Ill., and author of a book entitled "Preach There Also," which is a study of the town and country work of the Episcopal Church.*



The Southern Parish Training Program was organized in 1946 by two priests of the Diocese of Western North Carolina, the Reverend Messrs A. Rufus Morgan and James E. McKeown. In 1948 the direction of the program was taken over by the Rev. E. Dargan Butt, a former member of this Diocese, and a member of the Faculty of Seabury-Western Theological Seminary, Evanston, Illinois, who has worked with the program each summer during his vacation ever since.

The original name of the program was The Southern Rural Church Institute, the purpose then being to give men studying for the Ministry special training in rural church work. Later the scope was broadened to include the smaller towns, and the name changed to The Southern Town and Country Church Institute. Last year, feeling the need for special training for all types of church work, the name was changed to The Southern Parish Training Program.

The Program is affiliated with the Student Parish Training Program of National Council, and is one of eight programs operated each summer, the others being in New England, Maryland, Minnesota, Missouri, California and Washington State.

The Program consists of three phases. First, there is the Period of Instruction, which is held at Valle Crucis, and lasts for three weeks. The students attend this session together. Here they are instructed in the various types of pastoral work they will encounter later. Lectures are given by the Director; by the

# In Diocesan Missions

## Training Program at Valle Crucis

Bishop of the Diocese, the Right Reverend M. George Henry, D.D.; by the Rev. and Mrs. J. Robert Marks, of McDonough, N. Y.; by Miss Irene Scudds, of National Council, Department of Christian Education; and by other lecturers who come in for special subjects. These courses are concerned mainly with questions of parish administration; pastoral ministrations; Christian Education and the Daily Vacation Church School; recreation; and many other subjects relating to the general purpose of the Program.

The second phase is the period of field work, when the students go to their assigned places for work under supervision. The supervisors are picked partly for the need they have for student help, and partly for their competence in training the student. In a good many cases the supervisors are men who have themselves previously attended the Program, and understand thoroughly the purpose of having the student's assistance. Beside the ten men working in Western North Carolina this summer students were also sent to do field work in the Dioceses of Florida, Virginia, and Washington. In addition, there were four students who came to the training session, but who were not assigned to field work as they were doing church work on their own, and simply came for the instruction. These included two men from the Church Army, one woman church worker, and a lay minister from this Diocese. On some occasions Clergy attend the training session as a refresher course.

The third phase of the work is the Evaluation Session held at the end of the Period of Field work, when the students come back to Valle Crucis to tell of their experiences, and to share with the others the insights they have learned. After the Evaluation Session the students go to their home for a month's vacation before their Seminary course begins again in the fall.

This year men have been assigned and are at work in the following places, under the following clergy:

Holy Cross Church, Valle Crucis, under the Rev. Rhett Y. Winters, Jr., Mr. John W. Blow, from the Diocese of Alabama, who attends seminary at Sewanee; St. Mary's Church, Beaver Creek, under the Rev. C. Ward Courtney, Mr. William P. Dodd, Jr., from the Diocese of California, who attends Seabury-Western;

Epiphany, Newton, under the Rev. R. Rodney Kirk, Mr. Phillip W. Holmes, Diocese of Western New

*John Blow, a student at Sewanee, from the Diocese of Alabama, relaxes with his wife, Jeannette, and young daughter Margaret, between sessions of the Southern Parish Training Program.*



York, who attends General Theological Seminary; St. Andrew's Church, Bessemer City, under the Rev. J. Rodney Glasgow, Mr. Charles L. Marks, Diocese of Alabama, who attends Sewanee.

Trinity Church, King's Mountain, under the Rev. Thomas Droppers, Mr. C. Christopher Clements, Diocese of Tennessee, who attends General; St. Andrew's Church, Mount Holly, under the Rev. James M. Hindle, Mr. Raymond Hoche-Mong, from the Diocese of Tennessee, who attends the Church Divinity School of the Pacific.

Church of the Redeemer, Craggy, under the Rev. W. Ross Baley, Mr. Harry A. Woggan, from the Diocese of North Carolina, who attends General; Church of St. Francis of Assisi, Cherokee, under the Rev. Jesse S. Sparks, Jr., Mr. Peter Barkway, Diocese of Ottawa, Canada, who attends Trinity College, Toronto.

And St. Agnes Church, Franklin, under the Rev. A. Rufus Morgan, Mr. Victor V. McGuire, Jr., Diocese of Western North Carolina who attends Sewanee, Messrs. Blow, Dodd, Woggan, Barkway, and McGuire are accompanied by their respective families. Mr. Pierre Francis De Saix, lay reader in charge of St. Luke's Church, Chunn's Cove, also attended.

At present there are in the Diocese of Western North Carolina fourteen Clergymen who have in some way been connected with this program.



# West Side Story

## Filled With The Gospel

The award-winning and heart-stirring movie *West Side Story* will soon come, if it has not already, to your local theatre. *West Side Story* has as its theme the timeless love story of Romeo and Juliet, updated and set in the midst of the turbulence of the streets of New York, rather than Verona. The fiction between the Capulets and the Montagues is translated into a clash between Puerto Rican and mainland youngsters on an asphalt background. The famous balcony scene — between modern-day Romeo and his Juliet, now known as Tony and Maria — is played on a fire escape.

Using Shakespeare's tragedy as a springboard for the plot, a constellation of the entertainment world's most brilliant lights has created a musical drama of splendid heights and tragic death. *West Side Story* is on the surface the story of the conflicts of two New York street gangs, the Jets and the Sharks. *West Side Story* is more deeply the intense dramatization of all the competing, status-seeking, land-loving, race-hating groups of human beings who live, to use the words of Jerome Robbins, "like the're in a pressure cooker."

The superb acting, dancing and singing of Richard Beymer as Tony and Russ Tamhlyn as Riff, leaders of the Jets, a self-styled American gang; Natalie Wood as Maria; George Chakiris as Bernardo, leader of the Puerto Rican Sharks; and Rita Moreno as Anita, together with the music of Leonard Bernstein, the choreography of Jerome and the lyrics of Stephen Sondheim make *West Side Story* into a movie packed with excitement for any viewer. For the Christian, however, *West Side Story* is bursting with more than entertainment — it is filled with the Gospel, the Good News that God is acting lovingly in the lives of men and working for their response to His Love.

The Christian seeks to interpret all life from a special point of view. The Christian stance is the life of Jesus, which for him enlightens and interprets and makes sense of all life. As Christians we have the responsibility to help all persons see, understand and respond to God's action in their lives and in the lives of others. Here in *West Side Story* we can see God acting in the lives of the Jets and the Sharks in the same way He has always acted in the lives of men and in the special ways He was first active in the life of His own Son Jesus. Here we see the dramatic themes that are present in the biblical drama and in the drama of the Church's year.

From this perspective *West Side Story* is the story of the old and the new. It is the story of the old world where men join clubs for status and protection, like herds in urban concrete jungles. In *West*



*Side Story* the Jets sing praises and give thanks that they are special and chosen people; Jets, ("The Jet Song"). Too, *West Side Story* is the story of the new, of that inner and ever new longing in life which makes us restless with the old and which causes us to long for a new way of life. Tony has been growing away from the Jets and has even taken a job in Doc's Drugstore. He sings a song, "Something's Coming," that could well be the Advent hymn for all of us as we wait and pray for the something great that will come and deliver us from the conflicts and tortures of a world where men are split apart by two opposing ways of life.

Something great does come into Tony's life — love, or perhaps better, Love, for we are made to feel that the Love he finds in Maria is of greater dimensions than any merely human love. His song "Tonight", celebrating the advent of New Love into the Old World, could have been appropriate for the shepherds on the hillsides of Bethlehem on that first evening when Love came and transformed the world into an Epiphany star.

The fullness of the Gospel story is in *West Side Story*. Just as Christ's drama or the Christian's drama does not end with the coming of Love, neither does Tony and Maria's drama. For them too, the coming of Love is accompanied by the turmoil and conflict in the midst of which Love is tested. Love bridges the gap between Tony and Maria hut at the same time

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# Christian Education

## and The Seabury Series

The Seabury Series offers a church school curriculum with yearly courses of study graded from nursery through senior high school. It is specifically oriented to the Episcopal Church, providing instruction in

### WEST SIDE STORY

(Continued)

widens the gulf and intensifies the hostility between Tony and Bernardo, Maria's brother, and between the Jets and the Sharks. "Didn't you see that he is one of them?" Bernardo asks his sister when he discovers Tony with Maria at the dance at the gym. "No," replies Maria. "I saw only him."

In the ensuing rumble Bernardo and Riff are killed and the two gangs disperse into the darkness at the sound of the police sirens. The fright of the Jets as they sing "Cool" reminds us of Peter's denial in the courtyard and of Pilate's washing of his hands. However, this is only the cool before the storm which rages to a climax as Tony is killed by a member of the Sharks seeking revenge. As Maria cradles Tony in her arms the two gangs come out of the shadows and begin to close on each other. Maria cries to the two gangs that their hatred has killed the three boys and that hatred will destroy them all.

Then the miracle of reconciliation happens, as it happened on that first Easter morning and as it has happened ever since, now and then and here and there, in the lives of men. The members of the two gangs are drawn together in the midst of tragedy by the power of suffering love and lift the body of Tony as the music of "Somewhere" tells the Good News that "Someday . . . somewhere . . . there's a place for us, a time and place for us . . . where we'll find a new way of living . . . a way of forgiving." The Jets and Sharks had been apart because of their differences: they had been together only in conflict over a common turf. Now they experience the Love which bridges the chasm of hatred and draws men together as sons of the common Father and members of His household.

As I waited before an afternoon matinee for my friends to park their car and join me, another friend, Francis Gichia, a student at Warren Wilson College and a citizen of Kenya, conscious of his color, asked me how he might go about seeing the movie. I directed him around to the back entrance of the theatre which leads to the balcony. As Tony lay dying on the screen and as the gangs were drawn together in Love, I wondered if the same miracle would ever occur on our streets and in our gathering place.

*The Rev. Finley Cooper*

Bible heritage, the Prayer Book and traditions of worship, church history, and Christian doctrine. Each year's course of study is related to the growth and development pattern of the age group for which it is designed. The problems studied are those problems faced by each group, and the application of Christian doctrine studied is immediate and current to daily living.

What the Seabury Series *does* is often less emphasized than what it *does not*. What it does not do is provide detailed lesson plans, Sunday by Sunday. The basic aims for each year are clearly stated, and a wealth of material is made available for use in class; but each teacher must develop his own weekly lesson plans to meet the needs of his individual pupils in their immediate situations. This is not, as has been frequently heard, an easy way to teach church school. The new revisions to the Series provide more specific aids to teacher planning than did the original editions, but teaching the Seabury Series still demands a high degree of involvement on the part of the teacher with the individual lives of pupils and the life of the parish as a whole.

This often-criticized "weakness" of the Seabury curriculum may well be its greatest strength. Our humanity duly considered, few teachers can resist the opportunity to follow a strictly prescribed lesson plan if one is provided. We gratefully transmit the required information for the day, finish off with illustrative art work, and depart — absolved of any responsibility for relating the information to the problems or experience of our pupils. This following of rigidly prescribed lesson plans may produce over the years in our pupils a competent intellectual grasp of the basic concepts of our faith. Whether such a curriculum will also produce an application of the faith to daily living is perhaps questionable.

If our primary purpose in church school teaching is simply to instruct young people in the *facts* of church history, Bible heritage, and traditional worship, we may efficiently accomplish our aim with the "easy" approach in a pre-planned, content-centered curriculum. But if we work primarily for the development of Christian character and attitudes, for a personal commitment to God and His church, the Seabury Series approach offers more promise. It makes it necessary for us to do what we really mean to do anyway — teach children, not lessons.

*Eleanor Ponder, All Soul's Church, Asheville.*



# *The 1962 Season At Kanuga*

Kanuga as a Conference Center of the Episcopal Church has completed its thirty-fifth season, with the new Boys Camp in full operation. Never has there been such a variety of conferences. One week-end saw the Laymen's Meeting of the Diocese of Western North Carolina sharing the facilities with a nationwide convention of the Conference of Workers Among the Deaf, a Family Conference and an Episcopal Young Churchmen's Leader's Conference, while the Girls Camp was also in session.

The Conference which really opened the season was a small but significant one for those interested in Parish Day Schools. The faculty came from 10 states, as well as all of the Carolina Dioceses, indicating a wide-spread need for such a conference. Trinity Day School in Kings Mountain was represented by the Rev. Thomas Droppers, Mrs. Helen Hammond and Mrs. E. W. Neal. St. James, Hendersonville, sent Mrs. B. D. Zimmerman.

Young Peoples Conference was a gratifying experience to all concerned, and two young men from this Diocese helped make it so — Frank DeSaix of Asheville and Peter Reichle of Hickory, who served as counselors. Henry Meares of Arden was in charge of the waterfront for the entire summer — a responsible job well performed. Eighteen young people from the Diocese were conference members.

Mrs. Henry Meares was Assistant Director for the first two sessions of Girls Camp and Director for the last two. This Diocese also furnished the Camp Nurse, Mrs. Ruby Dallam; Ken Henry, Office Assistant; and Ricky Mutton, Pavillion Boy; all of Asheville. Mrs. Ed Hartley and her son, Frank managed the Canteen the first part of the season, and Richard Hudgins of Marion was also on the staff.

Carol Gudger and Salley Mallett of Asheville, Paula Boyd of Flat Rock, Karen Hege, Janet Johnson, Kathy Palmer and Shannon Wilson of Shelby, and Carolyn Wilson of Sylva are Western North Carolina girls who attended the first session of Girls Camp.

The task of training leaders for Youth groups has long been a difficult one because it was so hard to get the Adult Advisors to come to a Leadership Training Conference. To overcome this, only teams were allowed to come, each to consist of one adult advisor and two young officers. For the first session, nine teams came with Mr. B. N. Martin of Morganton, David Brothers and Paul B. Crutchfield, Jr. as a team from Grace Church.

The Conference of Church Workers among the Deaf brought over a hundred men, women and children from all parts of the country. Their presence was an enriching experience for others at Kanuga. The young boys of the staff quickly learned the sign

alphabet and served as interpreters when need arose. The Deaf were a happy group, and for one week they were the center of things — not watchers on the sidelines. To many of us who could hear, the grace and beauty of the sign language was a revelation, as we attended services which were both spoken and signed.

When the new Camp for Boys opened for the first group of campers, Frank DeSaix moved over there to be Assistant Director. Counselors from Asheville were Bill Jenrette and Bill Mott. Campers in this historic first session of the new Boys Camp were Doug Aichner of Asheville, Donnell VanNoppen and William Wellborn of Morganton, Andy Cassidy of Shelby, Larry Harris and Dean Williams from Cliffside, Stephen Clark, Jaime Faucett and Lance Kubo from Hendersonville and Mark Kerhulas of Tryon.

An experiment this year was the two-session Adult Conference. Members had the privilege of registering for the entire time, June 30 - July 13, or for either session of a week. The Rev. Capers Saterlee of Spartanburg was Director. Nine ladies from Asheville, Biltmore, Lincolnton and Newton took part in the sessions.

Girls Camp was having its second session while the Adult Conference was going on. Stephanie Coninger and Jo Dolly Sarazen of Shelby, Cindy Darwin, Pamela DeVere, Becky McIntosh and Ann Propst of Morganton, Suzanne Flack of Tryon, Susan Roberts of Flat Rock, Sallie Lee of Albemarle Park and Dotti Votti of Hendersonville were campers for this period.

The second session of Boys' Camp brought in slightly older boys, those who had finished 5th, 6th and 7th grades. There were twelve from Western North Carolina. The oldest group came last, those who had finished 6th, 7th or 8th grades. Ben Douglas, Jr. and Richard Michael of Tryon and Richard Lehn of Lake Lure were among them.

As Girls Camp entered its third session, Mrs. Henry Meares of Arden became Director, with Miss Mary Wiese of Patterson School, Legerwood, as her Assistant. Mr. Jim Neal of Hendersonville was Crafts Director and teacher of nature lore.

For the final session, Mr. P. F. DeSaix of Asheville came as Chaplain. Misses Helen Knight, Judy McConnel and Paula Weed were counselors, so this Diocese played a very important part in the two last sessions. Fifteen girls from the Diocese were campers during these two sessions.

It was a source of great satisfaction for Kanuga to be able to offer, for the first time, a Christian

(Continued on page 9)

# Smokey The Bear at Camp Henry

One highlight at Camp Henry this summer was a visit from "Smokey the Bear", to the great delight of children at both the St. Matthew and St. Luke sessions. "Smokey's" trip to Black Mountain was arranged in connection with the forestry theme around which both camp sessions were conducted.

Through the courtesy of the North Carolina Division of Forestry, two state foresters held a study course at each of the junior camps. Mr. Frank N. Craven and Mr. M. B. "Tex" Kunselman are both residents of Belmont, N. C., and communicant members of St. Andrew's Church, Mount Holly. They gave talks, conducted field trips, etc., showing the campers how to identify various trees, and teaching them about the growth, care, and importance of our forests. Through this means the children were enabled to learn a number of basic Christian truths in an exciting and impressive way.

Although he is a difficult bear to keep track of, Messrs. Craven and Kunselman managed to get "Smokey" to Camp Henry several times each week, and to pose with the girls and boys for pictures.

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## THE 1962 SEASON AT KANUGA

(Continued)

Drama Workshop with such a gifted leader as Professor Robert S. Seaver, Director of the Program of Religious Drama in Union Theological Seminary in New York. Dr. Seaver is internationally known as a teacher and director in this field, and his class found him a most understanding, devoted Christian, though a hard task-master. Though most of the members came from South Carolina, Miss Joan Tyler of Hendersonville represented this Diocese.

Another group of Episcopal Young Churchmen officers made up the dining room staff for the Family Conference, and they and their leaders found time between their duties to receive much help in preparation for their work in their home parishes. A team from St. James, Hendersonville, was composed of Mrs. James A. Davey, Donna Barher and Sally Clark.

As Guest Period began at the Inn and cottages, Boys' Camp started its third session with boys who had finished the sixth, seventh and eighth grades. Billy Mott of Asheville was a counselor at this time.

As the conference staff leaves, all is ready for a good Guest Period. In the words of the hookstore lady, we might say that Kanuga has had "a busy, happy time."

Eloise L. McKinsey



*Smokey is a friendly bear, to those who treat his forests with respect, including Foote Goodman's dog, Cry. Here he proudly poses with Dick Dillard, The Rev. James Hindle, John Oxford, Pete Lawson, John Tuton, David Dollar, Albert Terrell, and Jim Tester.*

Others from around the Diocese who made Camp Henry possible this summer included, at the St. Matthew session: Miss Rebecca Saunders, of All Souls, Biltmore; "Ernie" (Mrs. John Tuton, of Trinity, Asheville; Miss Bette McConnell, of St. Francis', Rutherfordton; Alex Viola, of Epiphany, Newton; "Father Jim" Hindle, of St. Andrew's, Mount Holly; Charles Marks, of Virginia Seminary, who is working this summer at St. Andrew's, Bessemer City; the Rev. Rodney Glasgow, of Bessemer City; and the Rev. Todd Ferneyhough, of St. Luke's, Boone.

Leaders at the St. Luke session included Mrs. Frank B. Rankin, Mrs. Earl Cooper, and Miss Joyce Bridges, all of St. Andrew's, Mount Holly; "Father Jim" Hindle; Raymond Hoche-Mong, from the Church Divinity School of the Pacific, who is working at Mount Holly this summer; and the Rev. Delmas Hare, of St. Stephen's, Morganton and St. Mary's, Quaker Meadows.

And of course the real king pins at both camps were Mr. Wallis "Footie" Goodman, Manager of In-TheOaks; and the Rev. Welch Tester, Director of Camp Henry. The great success of this year's camping season is due in large measure to the gifted and dedicated work of these two men.



# Episcopal Women Aid Migrant Workers

Migrants are picking beans in Henderson County, and Episcopal Church Women in Hendersonville are trying to make their lives a little more abundant. Since the work for these homeless gatherers of our harvests is coordinated by the Migrant Council of Henderson County, it is through this organization that our Church women serve.

It was to the Migrant Council that the hundred dollars, plus, (reported in the June *Highland Churchman*), raised by the Women of St. James, Hendersonville, by means of a silver tea, was given: for the Child Care Center, for which this money was earmarked, is a joint project of the Migrant Council and the North Carolina Council of Churches.

Episcopal women were active in planning and promoting the Open House, held at the Child Care Center on July 8, when the public came to see this day nursery for migrant children from two to six years of age. The rows of neat little cots, the spotless tables, the tooth brushes and the toys all spoke eloquently for the reason that the Center is accredited and recognized for its excellence.

A group of women from St. James are helping the busy staff at the Center by doing the weekly marketing and are finding this undertaking both interesting and rewarding.

Another activity in which the women of our church participate is that of the Migrant Storage Center. At an old store building at 618 Barker Street, Hendersonville, clothes, shoes, toys, health kits and all kinds of donations, many of them from Episcopal Church Women throughout North Carolina, are sorted and stored. It is from this room, with its packed shelves and piled boxes, that supplies go out to the Child Care Center and to the nurseries for infants. It is here that the Migrant Minister, the social worker and the home-maker come to fill the needs of families in the migrant camps.

Episcopal women, working with these staff members, are inspired by their dedicated zeal in trying to help the migratory farm laborers and their families who are truly "the least of these" and truly our "brethren."

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## A New Experience

### *For The Retarded Child*

#### *and His Parents*

The very first camp for retarded children ever held in Western North Carolina came to a happy and heartwarming close last week at IntheOaks. Sponsored by the North Carolina Association of Retarded Children, the camp was directed by Mrs. Ellafield Quantrill of Asheville, a teacher at the Asheville Orthopedic Hospital.

Twenty-five boys and girls and their parents spent a full and successful week under the guidance of six adult and two junior counsellors.

As Mr. Charles E. Waddell, All Souls, Asheville, and past president of the N. C. Association for Retarded Children, observed, "Most of these children had never had the chance of fellowship with other people, as well as never having had a camping experience. It's a wonderful treat for them. But it is not just pleasure. It is also a chance for them to learn to get along with each other and others, as well as to share a vacation with their parents."

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## No More Gifts To Haiti

New York — No gifts wanted, is the word from Haiti, unless . . .

Because of customs duties levied by the Republic of Haiti on gift packages of clothing, etc., sent by well-intended U. S. donors, the recipients must often pay amounts that exceed the value of the contents, reports the auditor of the Episcopal Missionary District of Haiti.

The district has no funds for paying these duties, and the people who receive the packages cannot afford to pay them.

Therefore, gifts should not now be sent to Haiti unless approved in advance by the Bishop of Haiti, the Rev. C. Alfred Voegeli.

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### *Errata*

The June issue of *The Highland Churchman* erroneously printed the name of the winners of The Diocesan Contest as Mrs. Hilliard. Those who know this very active and knowledgeable member of Grace Church, Asheville, realized that the magazine was referring to Mrs. Hilliard Carr. The Editors are sorry for the typographical error.

\* \* \* \*

St. John-in-the-Wilderness was reported in the June issue of *The Highland Churchman* as being located in Hendersonville, when it is now entering its one hundred and twenty-fifth year at Flat Rock. The Editors did not intentionally try to move this lovely church from its historic setting.

# News

## Around The Diocese

### Features:

... The needlework guild, which will meet on September 12 at 10:30 a.m. in the parish hall of Trinity Church, Asheville. Anyone interested in learning how to make church linens is warmly welcomed. Any church needing linens to be made up or embroidered, or both, contact Mrs. John Preston, Box 160, Tryon.

... Miss Mary Hairston and Miss Minna Robertson of St. James, Hendersonville, who, in generous appreciation, have deeded five acres of adjacent land to Kanuga Conferences. The location is a favorite hiking destination from which can be seen a magnificent view of the French Broad valley and the entire Pisgah Range.

... Mrs. Catherine H. Craighill, wife of the Rev. Francis H. Craighill of Hendersonville, who died July 19th. A very active and beloved member of St. John-in-the-Wilderness, Flat Rock. Mrs. Craighill is mourned by the many who knew and loved her.

... The folks at Deerfield Home, who have expressed a strong wish for a set of reference books or encyclopedias, for quick and ready information. Anyone who might have such a set which is no longer in use, please contact Mrs. Robert Redwood, White Oak Road, Asheville, a member of the Deerfield Executive Committee.

... The postcards of Trinity Church, Asheville, which are now available at the church entrances. The two cards are in color, one picturing a view of the Nave of the church from near the Baptismal Font, and the other, the Altar. The cards will be available in large quantities on the first Sunday of the month, and contributions may be made in the open offering on that Sunday to help defray the cost.

... An exhibit of original liturgical art, which is being planned at the Wichita Liturgical Conference in November, sponsored by The Associated Parishes, Inc., and St. James' Episcopal Church of Wichita. Exhibits will be by invitation only, and in this connection, an effort will be made to compile a list of artists throughout the country, including painters, sculptors, silversmiths, architects, weavers, or any other creative persons. Please send the names and addresses of anyone in the Diocese whose work you would like to see displayed or recognized at this conference to the Office of the Bishop, 46 Macon Ave., Asheville.

... The Youth Seminar at St. Andrew's Church, Mt. Holly, which was held for six consecutive evenings the beginning of August, for high school and college students. Following the service of Evening Prayer each night, Bible study centered around the books of Job and Jeremiah, leading to discussion of con-

temporary problems facing today's youth. Raymond Moche-Mong, a candidate for Holy Orders from the Diocese of Tennessee, led the seminar.

... A Warren Jones, St. James Black Mountain, who was elected to serve with Bill Orr of St. Phillips, Brevard, as co-chairman for the Laymen's group of the Diocese. E. P. Dameron of St. John's, Marion, will succeed Mr. Jones as chairman of the Marion Deenery.

... The Rev. and Mrs. Welch K. Tester, who have moved from Spruce Pine, to Lincolnton, where Mr. Tester will become rector of St. Luke's, and in charge of Our Savior, Woodside, and St. Apprian's, Lincolnton. The Rev. Luther Williams is arriving this month with his wife, Genevieve, a native of Valle Crucis, to become the rector of Trinity, Spruce Pine. Mr. Williams has been serving at St. John's by-the-Sea in Bandon, Oregon.

... The First Annual Conference for graduating high school seniors planning to attend college this fall, which will be held at IntheOaks on September 5th. Invitations will be sent to all whose names are submitted by their rectors.

... The sighs of relief, which have been heard from all who use the Bishop's office. The alley leading to the office finally has been black-topped.

... The new Handbook of the Diocesan Churchwomen, which is off the press and being assembled by workers at All Saints' Mission, Gastonia. Mrs. Ralph Isley, president of the Episcopal Churchwomen of the Diocese, comments that this is something new and different, of which all involved are very proud.

... Some ninety young people from the Fourth Province, who are expected to attend the Episcopal Young Churchmen's Convention planned August 20th to the 24th at IntheOaks. On the heels of this gathering will come the Diocesan Young Churchman's conference, to be led by the Rev. Rodney Kirk and the Rev. Welch K. Tester. There will be fifty-one persons involved, either as campers or staff workers.

... The Rev. and Mrs. John W. Tucker, who have moved from St. Agnes, Franklin, to Rockingham, where Mr. Tucker will be rector of the Church of the Messiah.

... "Pilgrims in the Hills", an article by Marguerite Alexander, Church of the Redeemer, which appeared with a hy-line in the July 15th issue of the *Living Church*, national magazine. The article told of the first annual pilgrimage in late June to historical church spots in Watauga County. The choir of St. Mary's, Asheville, sang a choral Eucharist at St. Mary's in the Hills, where the pilgrimage started.

... A Lammastide Service, which was held at the Church of the Redeemer, Craggy on August 5th. Lammastide in an old Anglo-Saxon word meaning Loaf Mass, and the service is one of thanksgiving for the first fruits. The text is taken from "Country Services" a booklet originally written as requested by farm workers and young farmer's clubs in England.



## You and The Highland Churchman

*The Highland Churchman*, as the official organ of information within the Diocese of Western North Carolina, seeks to establish and maintain a vital avenue of communication between the Episcopal Church and the people of this Diocese: by reporting events within the life of the Church which bear upon the meaning and growth of the Church.

In the light of this, The Magazine has a double emphasis: general thought provokers on subjects such as stewardship, evangelism, the Church on the contemporary scene, and the like; and secondly, specific news items and developments on the Diocesan level.

For *The Highland Churchman* to report what is going on and is going to happen, the Editors need the active interest, cooperation and support of all clergy, churchmen and churchwomen in the Diocese. Relevant information about activities in missions, parishes, deaneries and the Diocese must be reported *promptly* to the magazine. Contributions, regular or occasional, are welcomed, with the understanding that the staff must edit, because every spaghetti supper and routine activity of a church can not be printed. The staff is looking for distinctive events and developments.

**The deadline for submission of copy or pictures is the 20th day of the month preceding publication. Copy should be typed and double-spaced, when possible, and pictures should have identifying information. Copy should be mailed to:**

**The Highland Churchman  
Post Office Box 5074  
Asheville, N. C.**

**If the contributors will observe these requests, the Staff will make every effort to utilize news and pictures submitted to it.**

Publication of the Diocesan magazine is a costly, time-consuming operation, justified in terms of its part in developing an informed and understanding laity and clergy. Its success depends as much or more on the readers than on the editors, for such a magazine is not a commercial enterprise. It is not financially profitable, nor is it intended to be, since the entire cost of the magazine comes from the Diocesan budget. There is no paid editorial staff, and the magazine must depend on the vol-

unteer efforts of the churchmen and churchwomen of this Diocese.

To this end *The Highland Churchman* solicits the understanding support of the Episcopal family of this Diocese, and urges our family to become a full partner in its publication, first by reading, and equally as important, by submitting material—*thus establishing and maintaining the avenue of communication among ourselves.*



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# The Highland Churchman

SEPTEMBER, 1962

SEP 20 '62



**The Searching, Thoughtful, and Sometimes  
Confusing, World of The College Student**

*Photo by Don Barber, Hendersonville*

(See pages 2, 4, 5, 6, and 7)

*Official  
Publication  
of  
The Diocese  
of Western  
North Carolina*





## THE BISHOP'S CORNER

### Going To College? Why?

Most young people as they leave home this fall to enter college must ask themselves this question. There are many answers.

One answer might be, "Because my parents want me to." As long as the parents are trying in every way possible to better the lives of the children such an answer might have merit. But to my mind it is a poor reason for a thinking Christian young person.

Another answer might be, "All my crowd are going and I don't want to be the odd ball." Our age is an age of conformity but this too is a poor reason for a thinking Christian young person.

Another answer might be, "It has been proven that those who go to college make more money during their productive years than those who don't. I want to be in on the money." Again I say a poor reason.

Another might answer, "As long as I go to college, I can escape the draft. I want to have a good time before settling down to my life's work." We might go on and suggest many answers just as poor or poorer.

Why then go to college? "To prepare myself for the vocation to which God has called me" might be a stronger answer than any of those I rejected. I suggest this would be a better answer on these bases:

1. I am involved in preparation, not to please others or to conform or to play or escape responsibility. But I am being trained by competent teachers.

2. I have a faith that my life is directed by God into a particular niche wherein the capabilities I may have can be used. No matter what the vocation, it is that which God would have me do.

3. I am relieved of a lot of senseless worries: grades, social life, what people think about me; all of these are secondary. I am preparing for the vocation to which GOD calls me. All of the grades, social life, what people think about me, will fall into proper place if I give of my whole self in preparing for God's vocation for me.

M. George Henry.

### GUEST EDITOR

*Our guest editor for this issue is the Rev. Kenneth Donald, chairman of the Division of College Work of W.N.C. We are grateful to him for all his work in gathering the college material.*

### "Is He Different From You"

Elsewhere in this edition the college student pleads for the church to speak to his needs and his questions, and that if this is done, growth and maturity come more sharply into focus with the true meaning of Christian Vocation, no matter what the student's calling in life may be.

All of life is sacramental, as the great Archbishop Temple so repeatedly stated. And there must be sacramental significance in the college years. Surely the words of Holy Writ and the Prayer Book are more than words earlier commanded (but hardly ever commended with elucidation) to be memorized. Surely both must be spoken and enacted out on the human plane in every stage of every age. Both should speak to the college student — not in answering questions he has never raised but within the realm of his seeking mind and soul. He's willing to have his Baptism mean more than a statistic or a "denomination" to be placed on a file card when he enters college; or later, when he enters the many organized systems of society. He would like it to mean that he is an individual, a Christian in his own right and God's rite, where Vocation means living a useful and participating life in the redeemed community. He'd like to have something to say and do in it. After all, he's confirmed it! He would dearly love to have Holy Communion mean more to him than "what we do on Sunday" (as cute as "O Ye Jigs and Juleps" may be). He would like for this great sacrament to mean to him that this is some kind of "meeting" where *all* of reality, *all* that is true and noble and worthy of pursuit can find fulfillment. The preaching and teaching of the Word he would gladly have as something less to be endured, and more to be appreciated, related, questioned, and discussed. Is this asking any more than you ask? Or have you ever asked at all???

### COVER PICTURE

The cover picture shows some of the Diocesan Canterbury Association officers, past and present, at their February conference at IntheOaks, in a discussion with their keynote speaker, Dr. James Gladden, professor of Sociology, University of Kentucky. Clockwise they are: Brenda Britt of Brevard College, Dr. Gladden, Jimmy Martin, retiring President, and student at Appalachian State Teachers College; Ron Williamson, 1962 Vice President, and student at Western Carolina Teachers College; Joan Bruning, 1962 Secretary, and student at Western Carolina; and Pat Cauble, 1962 President, and student at Lenoir Rhyne.

### The Highland Churchman

P. O. Box 5074, Asheville, N. C.

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# Go Ye

## And Teach All Nations

New opportunities are constantly opening up for the Episcopal Church in the United States to participate in the total missionary effort of the Anglican Communion.

The most recent examples of this opportunity can be seen in the appointment of the Rev. and Mrs. Edwin E. Harvey (left in the picture) to work on the United Theological College faculty in Bangalore, India. They will be working under the Church of South India. Also, the appointment of the Rev. Dr. and Mrs. John A. Bailey (right in the picture) to the faculty of St. Paul's Theological College in Limuru, Kenya, is another example. They will be working under the authority of the Church of the Province of East Africa.

The United Theological College in Bangalore is one of the key institutions for the training of Christian workers in the Church of South India. Founded in 1910, the College issues a Bachelor of Divinity degree and is now developing a growing program for post B.D. training. The College is developing also, courses for the training of lay leaders, and it has been one of the key institutions in the Church of South India, preparing candidates in regular theological courses and special courses, in laymen's courses, and in special courses for Y.M.C.A. secretaries. Its graduates are at work all over India, Ceylon, and several other countries of Southeast Asia. Mr. Harvey served under the Methodist Church Board in India for three years before coming into the Episcopal Church. He now goes back with a knowledge of India, having completed a year at Virginia Theological Seminary and at the University of Jacksonville as the Episcopal Chaplain.

The establishment of the Church of the Province of East Africa is one of the major Anglican miracles of our decade. Composed of the Diocese of Zanzibar, Masasi, Southwest Tanganyika, Central Tanganyika, Kenya, it occupies one of the most strategic areas of any Anglican Province in the total Anglican Church. Dr. and Mrs. Bailey and family will be going to one of the important centers of the theological education in that Province when they go to St. Paul's Theological College in Limuru. Since September 1959, Dr. Bailey has taught in the Department of Religion of Colorado College and has become an assistant professor. Ordained to the priesthood of the Episcopal Church in June 1960, and a graduate of Harvard University, he goes to serve on the faculty of this inter-Anglican Seminary with high credentials.

By making these two appointments, the Overseas Department has taken another step forward in the National Council's program of expanding our participation in inter-Anglican work. Other examples of this strategy can be seen in the cooperation that the Overseas Department has entered into in the appointment of personnel and the granting of funds to such places as the International Christian University in Japan; Chung-Chi College in Hong Kong; Trinity College in Singapore; University Settlement in Bombay; Wo-

## Doctor Faced Decision

Harlow Fuller Avery, M.D., physician and publisher of the semi-weekly *Independent and Enterprise* in Pecos, Texas, has been in the press since his paper published the articles which led to the indictment, April 5, 1962, of Billie Sol Estes on charges of interstate transportation of mortgages on non-existent fertilizer tanks.

The doctor was faced with making a decision before he published these articles. The story of how Presbyterian Avery sought the help of an Episcopal priest in struggling with his dilemma is an example of a Christian layman seeking to be a Christian.

*Look* magazine (July 31, 1962) has published an article by Fletcher Knebel on "The Predicament of Pecos, Texas." These excerpts may help some to understand that there is far more to "Church" than the Sunday service:

"Now, the *Independent* was ready to print the story of the big tank fraud, but first Avery wrestled with his conscience. Exposure of Estes would force many good cotton farmers to the wall. Some were Avery's friends. The city of Pecos would live through a trial by fire as hard-won reputations and credit ratings shattered. What was a newspaper publisher's duty?

"Dr. Avery sought the advice of the Rev. James F. Kirkpatrick of St. Mark's Episcopal Church. He told the young minister the whole story, and they discussed it for several hours. While Kirkpatrick could not solve Avery's dilemma for him, the minister did say that a wholesome community needed a press that told the truth. Avery decided to break the story.

"... The series of *Independent* stories broke the bank for Billie Sol Estes.

"... For Dr. Harlow Avery, the future is unclear. For printing the truth in Pecos, his newspaper has lost advertising, and he has been spurned by some former patients. But he loves Pecos, and in his mild way, with a stubborn set to his jaw, he says he hopes to make it a better place to live someday."

men's Christian College in Madras; the Diocese of Uganda in East Africa and the Diocese of Damara-land in Southwest Africa.

The Rev. Donald E. Bitsberger, (in the center of the picture) is the personnel secretary of the Overseas Department of the National Council of the Protestant Episcopal Church.

### OFF TO INDIA AND AFRICA





## Is It a Success or Failure ?

by the Rev. Kenneth Donald

I shall never forget one Sunday, in the early years of my ministry when I was in charge of a small rural parish. On this particular Sunday I couldn't help but notice a young person's deep devotion and participation in the Church's Service. I had never seen her before and afterwards in meeting her I found that she was a native of the community, had been away to college, and while there had been confirmed into the Church near her campus. She became a solid Christian citizen in the local parish life. This has occurred over and over in the years of my ministry and I am sure it has happened to every clergyman — where his Church gains membership through an effort which is neither his own nor his parishioners'.

This is meant to illustrate something that is being done in the name of "college work." It is meant to impress on your memory that this work *is* a missionary venture, equally important as the words we use in our Diocese: "Our Missionary Enterprise."

Let's look at it in yet another way. A few years ago, just prior to our Deanery System, two leading laymen of our Diocese attended a special conference sponsored by the National Council and returned home to give what they had learned to every member of the Diocese through the then existing "Districts." One thing that still sticks in my mind was that Dick Ferchaud and Bob Morgan pointed out the seeming "unaccountable loss of communicants that occurs sometime after confirmation." Many reasons may be given for this but most of them express reasons of failure or lack of interest on the Church's part to really care for the communicant after Confirmation. In regard to this, Bob Morgan stated that a large part of this loss (as was told them at the National Meeting) could be attributed to the young Episcopalian who leaves his local church only to be left unsupported by his local church, his diocese, and who finds no real church program to meet his needs when he reaches the college campus.

Thus, I think we can see, in the light of College Work, there is both success and failure. How we visualize it in this Diocese is for each to decide. But one thing I do know is that the Church does not have the time, neither the pleasant nicety, nor is she obliged (St. Luke 17:10), to exalt in success (whatever that word means) but rather to move ahead within the framework of our "left undones."

Simply then, College Work means the caring for the college student . . . caring in every quarter of life and activity. But "caring" does not imply a "wet nurse ministry", as many college students loathe and quite hesitantly confess to be true in some of their experiences. Who wants to be treated in this respect when he, who for 12 years has been in a learning

institution that was highly regimented and closely disciplined, is now in an institution of higher learning where he must assume his own discipline, his own regimentation, his own schedule, and his own thinking; a place that is remarkably free of "one-way pedagogy" and where respect for the personal intellect and reasoning process is at its greatest? The two articles that appeared in the September, 1961, *The Highland Churchman* by two college students decried, in a most charitable way, this "wet nurse" approach and pleaded for the Church to challenge them, as the college institutions are doing, with sound Christian learning and doctrine which speaks to *their* needs and

### The Executive Secretary

"I do know some students who have discovered great meaning in the life of the Church, who are doing a regularly part of its worship, and who are doing distinguished work in the college. Such students seem to me to testify to the two areas of significant Christian life: (a) in the worship and learning of the Church and (b) in the rich, troubled, ordinary and extra-ordinary life of the world — whatever 'work' one inhabits. Both areas are in the domain of sinners and of God's grace. If so-called Christian activity

*their* questions as well as to the social, political, scientific, economic, and religious challenges of their time. Surely, if this is begun, their growth and maturity comes more sharply into focus with the true meaning of Christian Vocation, no matter what their calling in life may be.

To this end the Division of College Work in this Diocese is dedicated. It is our hope and trust that the dioceses beyond us, where many students of our Diocesan Family are in college, are doing this work. They *are*, and most to a greater degree than we! And it seems to me, even on the basis of sheer reciprocity, that it should be our bounden duty to engage as fully as we can in College Work here in this Diocese where there are, as of last year, over 400 Episcopal Students and Faculty in 12 colleges. . . . representing about 3% of the total college community. This ratio, incidentally, is about the same as the number of communicants to the population of Asheville where there are five parishes and four missions, all adequately staffed.

The Division's operating budget for this year is \$1000.00, plus a generous gift of \$300.00 from the

(Continued on page 10)

# n This Diocese

## A Student's View

by Miss Joan Bruning

As Dr. D. C. Sossomon pointed out in the September, 1961, issue of *The Highland Churchman*, the work being done by the Church on the Western North Carolina college campus, had been greatly neglected until a few short years ago. But, since the college work really began, tremendous strides have been made, and, as a college student, I am perhaps more acutely aware of this fact than are many people in the Diocese.

Opportunities for work on the college campuses in this Diocese were numerous. Many of these opportunities have been explored, and the endless time and work a great many clergy and laymen in the Diocese

### of College Work Says:

pulls a student out of the normal life of the college—its thinking, its study, its daily life — then that so-called Christian activity is escapist and not of the Gospel. Similarly if a Christian spends no time with the body of the Church in prayer and companionship and learning, he cuts himself off from the body of Christ."

The Rev. Philip T. Zabriskie  
Executive Secretary,  
Nat'l. Division of College Work

have put into the expansion of the Church on the campuses have produced outstanding results. It makes us all stop and realize the absolutely astounding opportunities — and responsibilities — which still lie ahead of the Episcopal Church in this area as it commences its work on the college campus.

Under the leadership of very capable clergymen and laymen, the Episcopal students in this Diocese are beginning to realize the significance of the Church on their campuses. In 1959 the first Diocesan Canterbury Association conference was held at IntheOaks with students and faculty representing five colleges in Western North Carolina. In 1962, three short years later, attendance at the now annual conference had increased both in the number of colleges represented and in the number of students and faculty attending. The Diocese of Western North Carolina will also be represented for the first time at the Provincial Canterbury Association conference to be held this December in Florida.

This then must show that the college students are vitally interested in the work being done by the Church on their campuses, but interest without action

soon dies. I have repeated the word "work" several times thus far, and this word holds the key to the future of the Episcopal Church on the college campuses in Western North Carolina. As Secretary of the Diocesan Division of College Work this year I have seen unfolded a promise for the future. The Division of College Work has unfolded plans which will begin immediately and continue far into the future. For example, on September 5, the first Pre-College Conference for high school graduates entering college for the first time was held at IntheOaks. The purpose of this conference was to orient the young people with the work being done by the Church on the college campuses. This then is the first step, and the steps which follow must be co-ordinated between the Church and the colleges.

Each campus has its own individual problems which must be overcome in the future; this can only be done by a harmonious working together of the Church and the college students. This is our desire and hope for the future. The Canterbury Associations on the college campuses in Western North Carolina can grow individually and multiply in number, standing as a shining example for the other dioceses as they too launch forward in this vital area of church work, the college campus.

Therefore, the college students must look to the Church not only for aesthetic inspiration and worship, but also as a vital force in their everyday lives on the college campus. The Church must, in turn, recognize the ever growing, agonizing need, which exists on every college campus in this Diocese where there is even one Episcopal student enrolled, for more time, money, and effort to be spent in bringing about this total reconciliation and merging of the Church and the college student.

To face matters squarely, the Church has just barely begun its work — work which should have been well under way many years ago when the first Episcopalian in the Diocese entered college for the first time. Continuation of this work will take the combined effort of everyone in the Diocese, clergy and laymen alike.

Miss Bruning is a rising Junior at Western Carolina College, Cullowhee, where she is an officer of the local Canterbury Association as well as Secretary of the Diocesan Canterbury Association. Miss Bruning was initiated into an honor society at the end of her sophomore year for her scholastic ability. While at Western Carolina she takes a leading role in the life at St. David's Church. She is a communicant of Trinity Church, Asheville.



# Sewanee Recipient of Grant

The University of the South has received a matching grant of \$2½ million from the Ford Foundation. The announcement from Vice Chancellor Edward McCrady followed by only ten days the start of a campaign for \$10 million designed to strengthen Sewanee's position as one of the top liberal arts colleges of the nation.

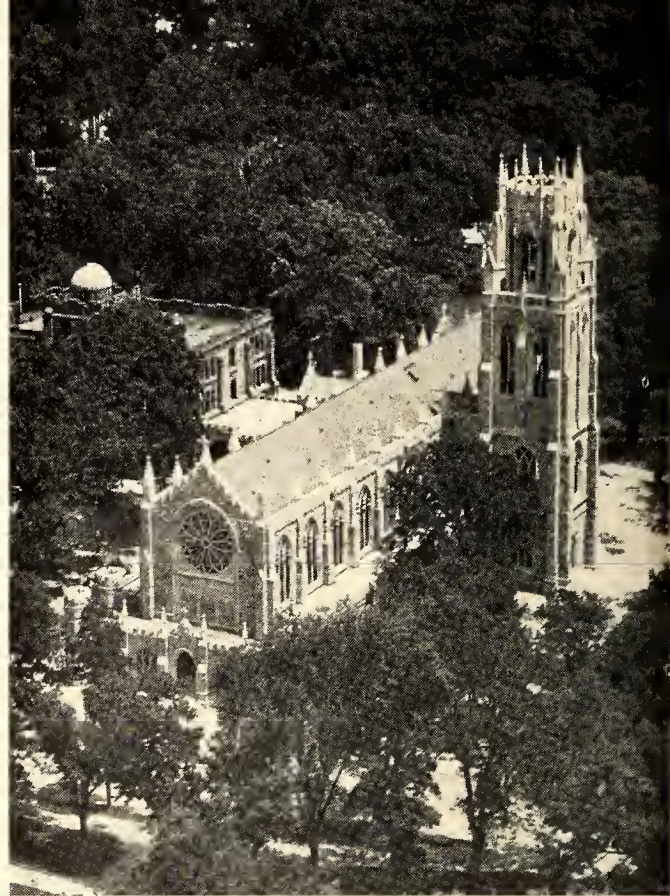
"This grant, the largest single amount we have ever received, is second only to the combined benefactions of Mrs. Alfred I. duPont," Dr. McCrady said. The sum is to come to Sewanee at the rate of \$1 for every \$3 raised in the next three years.

The Ford Foundation has promised \$655,000 of the money in the fall, Dr. McCrady said, and this will be used as follows: \$125,000 for salary increases; \$50,000 for library plans; \$100,000 for faculty and married student housing; \$100,000 for student scholarships; and \$230,000 for dormitory construction.

The Sewanee grant was one of 21 to liberal arts colleges from Ford totaling \$41.6 million. Although Sewanee was the smallest institution on the list in terms of enrollment, it was one of five to receive the maximum size grant, the other four being Amherst, Bryn Mawr, Mount Holyoke, and Occidental at Los Angeles.

Among criteria used in the selection were private support structure, strategic regional importances, generous support by alumni and other constituencies, strong presidential and trustee leadership, a tradition of scholarship, and a well-developed plan to improve liberal education.

Coincidentally the Ford grant almost exactly equals the \$2½ million given by the owning church to Sewanee in the past decade.



*All Saints' Chapel, University of the South.*

The Ford grants were actively sought by a large number of institutions and the competition was keen. One of the leading factors in favor of Sewanee's winning a place on the list was its support from the Episcopal Church. This concern for excellence in education by the Church is by far the most considerable in the history of the Episcopal Church in America. The Church has never supported any educational institution so well as the Southern dioceses have supported Sewanee in the past decade.

## Colleges in the Diocese of Western North Carolina, A Directory

### *College:*

Appalachian State Teachers College, Boone.  
Asheville-Biltmore College, Asheville.  
Brevard College, Brevard.

Lees McCrae College, Banner Elk.  
Gardner Webb College, Boiling Springs.  
Lenoir Rhyne College, Hickory.

Mars Hill College, Mars Hill.  
Montreat-Anderson College, Montreat.  
Sacred Heart College & Belmont Abbey, Belmont.  
Warren Wilson College, Swannanoa.  
Western Carolina College, Cullowhee.

### *Clergy and or Advisors:*

The Rev. Todd Ferneyhough, St. Luke's, Boone.  
The Asheville Deanery, All Soul's, Biltmore.  
The Rev. Fred Valentine, Mr. Jack Hudson, Advisor, St. Philip's, Brevard.  
The Rev. Rhett Y. Winters, Holy Cross, Valle Crucis.  
The Rev. Roland J. Whitmire, Redeemer, Shelby.  
The Rev. Robert Campbell, Mr. and Mrs. Wm. P. Brandon, Advisors, Ascension, Hickory.  
Mr. C. Julian Douglas, Advisor, Mars Hill.  
The Rev. Kenneth Donald, St. James', Black Mountain.  
The Rev. James M. Hindle, St. Andrew's, Mount Holly.  
The Rev. Kenneth Donald, St. James', Black Mountain.  
The Rev. Jesse Sparks, Dr. and Mrs. D. C. Sossomon, Advisors, St. David's, Cullowhee.

# Observations On Sewanee

*by Charles T. Harrison, Jesse Spalding Professor of English Literature*

*The University of The South, Sewanee, Tenn.*

American colleges and universities tend to fall. I think into several familiar categories. These categories have characteristics in common: characteristics which define the American pattern — as opposed to the European pattern, for example — for institutions of higher learning. Sewanee has much in common with other sound American universities, especially with the private universities, most especially with church-owned or church-related universities, peculiarly with the colleges and universities that are affiliated with the Episcopal Church.

Sewanee's most valuable contribution is the small community of high academic excellence. Owned and governed by the Episcopal Church in the Southeastern section of the United States, it embodies and reflects the genius of the Episcopal Church in the South.

Academically, this has meant a steady recognition of our obligation to try for intellectual excellence. We have not always succeeded in all respects. But nobody doubts the obligation. Our understanding of intellectual excellence is at once strongly traditional and freely experimental. The traditionalism means that Sewanee has not been hospitable to shallow, pragmatic, or merely fashionable experiments. Its intellectual disciplines are firmly rooted in the intellectual history of Western civilization: but Western intellectual history is a record of the accomplishments of open minds. In practice, Sewanee's combination of traditionalism with freedom means that to some persons the University seems hidebound, to others it seems dangerously uncontrolled. I think quite simply that both are wrong. I believe that a dizzy addiction to novelty and a frightened opposition to freedom of inquiry and of opinion are equally inimical to any academic good.

The moral and religious attributes of Sewanee can be treated together. Ceremonially and doctrinally, we are Episcopalian. If the force of this statement lacks something of clarity, that is not exclusively Sewanee's fault. I myself cherish the range and variety that are organic to the Anglican establishment. But, in times of crisis, range and variety mean tension and even bitterness. Sewanee is not only Episcopalian but Southern: we have not been immune to the social disorder of the past decade. As every reader of this journal presumably knows, Sewanee has recently experienced a fair amount of embarrassing publicity.

I think, though, that, even at a moderate distance, mistaken inferences can be drawn from this publicity.

The important considerations are these. We have been accessible to, and affected by, the conflicting attitudes that have characterized the Church in the South. We are owned and governed not by one homogeneous diocese, but by more than twenty, widely separated by geography and social intuition. Despite this grave difficulty, we have got through the embattled decade, we are not afflicted with intramural disruption or schism (though there has been intramural disagreement), nobody has been penalized for his views, and—most important — we have emerged with a policy that has been shaped both by the constitution of the Church and by the Constitution of a democratic society. There will be further stresses, but our direction is clear.

Here early in the second century of its development, Sewanee is a university that, in my profound conviction, justifies the gratification and the interest and the support of its owners. Sewanee's essential character came to be fully defined during a century of poverty. But, if the University was faithful to the ethical and intellectual principles that had been laid down by its Founders, it failed even to approach their institutional program. Without repudiating anything of what it has been, Sewanee has begun to expand its resources.

For the first time in its experience, the University now comes close to adequacy in its physical facilities. Somewhat ironically, the Library, which must be central to an institution of higher learning, is late in coming; but we expect it to come. For the University that is here, we begin to have buildings and equipment; we have approximately adequate housing. We have a strong Faculty, both in the College and in the School of Theology. The Faculty are being paid fair wages. We have far more applications for admission than we can accept; thus we can be selective in building up our student body.

But this University—the only university in America that is owned and governed by the Episcopal Church—ought ideally to be and to do more than is now possible for it. We should have a college for girls. We probably should have another college for boys. Maybe, in time, we should provide graduate or professional training in fields other than theology: we already offer graduate work in theology. To me it seems obvious that some such outlook as this is indispensable for a university that expresses and serves the Episcopal Church and the South.



# New Horizons for Appalachian School

Fifty-two years ago a new venture was begun a mile and a half from Penland and seven miles from Spruce Pine. The Rev. Rufus Morgan and Bishop Horner set out to establish a school which could minister to the youngsters of that area. Starting with one building, the school grew until, with the addition of Horner Hall in 1930, a regular campus was established. Shortly after this time, the Rev. Peter Lambert began his twenty-eight years of devoted service as headmaster. Today Appalachian School still exists as a tribute to Dr. Morgan and Bishop Horner, serving children between the ages of six and twelve years.

However, ill times recently began to beset the school. With the rise of public school education and other social services, questions arose as to the validity of a church school. An unstable leadership, caused by Fr. Lambert's sick leave, further aggravated the problem. At the last Diocesan Convention, a strong movement was underfoot to force the closing of Appalachian School. Due to the reports that it was to be closed, many parents withdrew their children's applications and enrolled them elsewhere. The result is that the present enrollment is far below capacity.

What remains at Appalachian School? Horner Hall, which houses the administration offices, staff quarters, refectory and dormitory facilities, is still in use. The academic building, Ridgeway Hall, contains class rooms, assembly hall, library and a craft room. In addition to the other buildings used as occasion demands, the Chapel of the Good Shepherd stands as the center of life of the school. While repairs and considerable expenditure are called for, there is the nucleus of a good physical plant.

Something else also remains — a deep conviction in the minds of many that there is a function still to be filled in a vital way by Appalachian School. In recent years the school has emphasized service to welfare cases and children from broken homes. Children with such backgrounds are in desperate need of the attention and affection that a small community like Appalachian can give. The question is being asked: "Cannot Appalachian School serve these children in a more effective way than any other existing institution? Should not the Church, above all, sense its responsibility in this area?"

Since the school has a commitment to remain open for the present academic year, and because of the vision of what it might be, a new headmaster, Mr. Robert Phelps, has been appointed. Mr. Phelps has been in radio and television for ten years, having served as newscaster for the Asheville station for the last six years. Graduating from Wake Forest College with a B.A. degree in English and Psychology, he served in the European theatre in World War II. He and his wife, the former Miss Charlotte Duling of Hertford, have four children, ranging in age from



*Robert D. Phelps,  
new headmaster at Appalachian School.*

two to nine years, all members of St. George's Church in West Asheville.

Armed with the courage that comes with dedication to the service of God, Mr. Phelps faces obstacles which might seem insurmountable to many. At present he is working on changes in the total concept of the school which he hopes may revitalize it. But he cannot do it alone. He must have the support of the people of Western North Carolina if this Diocesan institution is to be given a chance to survive and revive.

How can this support be given? First, by individuals and churches promoting the school. Mr. Phelps was shocked to realize how many Episcopalians had not even heard of Appalachian School. He would like to see concerned churchmen talking about the school and keeping alert for youngsters who might benefit from the life it has to offer. Applications for admission will be accepted at any time, for immediate entrance where necessary.

Secondly, the school is in need of financial support. This is channeled through the Diocesan budget; unless the annual pledges given by the individual missions and parishes to the Diocese is increased, the funds necessary for a forward going program at the school will not be available.

Thirdly, the prayers of the Diocese on behalf of the School will provide the most basic support that can be given. It is up to the Diocese to decide. Will Appalachian wither and die, or will new horizons be opened for it?

# Hamilton Witter

Methodist Minister Studying for the Episcopal Priesthood

## *About The Man*

Hamilton Witter has been in Murphy since the beginning of the summer, where he is lay vicar at the Church of the Messiah and St. Barnabas Church in Murphy, and at the Church of the Good Shepherd in Hayesville. In addition to these duties, he is studying under the Examining Board of Chaplains for ordination as an Episcopal priest. Although Mr. Witter is an ordained Methodist minister, having served for six years in several churches near Asheville, he must revert to layman status in the Episcopal Church until he has completed his studies under the Examining Board. This procedure usually takes approximately one year.

A 1956 graduate of Duke University Divinity School with a B.D. degree, he attended theological seminary for one and one-half years at Pacific School of Religion. His college studies at Allegheny College, Meadville, Pa. were interrupted by military service, but were completed in June of 1947, after which he attended Stanford Graduate School of Business, where he received an M.A. degree in Business Administration in 1949. During World War II, he was officer-in-charge of an LCT, U. S. Navy, in the amphibious forces in the Mediterranean and Pacific Theaters. He was discharged in 1946 as a Lieutenant (jg). after three years' service.

Ham, as he is known by his associates, was born in Atlanta, Ga., in 1921, and his family moved several times, finally settling in Evans City, Pa., where he lived from age nine through high school, college, and military service. During his school years, he worked part time as an accountant, and then was employed, after business school, as Internal Auditor at Macy's, San Francisco. He was forced to drop out of seminary school for financial reasons, and worked for two years, one as office manager of a retail furniture store, and one as night manager of a diary bar in Chapel Hill.

Joy Lee Ferguson of West Asheville became his wife in 1958, and the Witters have one daughter, Dianne Carol, aged two and one-half, and are expecting a new addition to the family in January.

The Episcopal Church welcomes the Witters and the Diocese of Western North Carolina is fortunate to have a man with such a varied and outstanding background serving in its churches.



## *Why I Changed*

My reasons for desiring a change to the Episcopal Church are various. I cannot state all my reasons freely because I do not wish to publish anything critical of the Methodist Church. To do so would be unfair since, on the whole, I hold the Methodist Church in high respect. In a brief phrase, the Episcopal Church is for me.

I considered making the change as far back as seminary days, but at that time I thought the Episcopal Church lacked evangelical emphasis. After working as a minister, and after getting acquainted with some of the clergy of the Episcopal Church I changed my mind.

The Episcopal worship services and particularly the celebration of Holy Communion impressed me favorably. I found that in actual practice the minister must act in the role of representative of the church. The Episcopal recognition of Bishop and Priest seems to me to fit better the real life situation, in which the parishioners look to the minister as priest. It fulfills a real need, just as one looks to a lawyer as one who is expected to be schooled in law, or as one looks to a policeman as one expected to enforce the law, or a groceryman to sell groceries. I felt that the role of the minister in many protestant denominations was vaguely defined. In the Episcopal Church, both clergy and parishioners expect the priest to act as priest. There is a more unified understanding and expectancy of what takes place at the Lord's Table.

The prescribed order of worship seems to me a great asset of this Church. Rich treasures of classic prayers and centuries of experience are made available to the worshipper. I found in my former church that inevitably I slipped into a repeated ritual from habit. It was the ritual of one man which no doubt was inadequate for the common worship of the entire congregation. I have discovered in the brief time I have led worship in this Church, that the services are in fact more varied, and more thorough in coverage, than when nearly all my prayers were of my own making.

I find that the Episcopal Church gives regular emphasis to the whole round of important biblical fundamentals of faith in its worship. Whereas the so-called fundamental churches often limit themselves to a few favored themes. The Episcopal Church requires a well rounded reading of the whole Bible in worship. Whereas, the so called Bible churches often neglect it. The Episcopal Church teaches all aspects of the Gospel, whereas, many so called 'Gospel Churches' teach only a few portions of it in practice.



# "In A Changing World"

## World Order Sunday Aimed At Dispelling Apathy and Fear

Many Americans seem to be awaiting the outcome of today's world situation in an attitude of despair. Others, in contrast, apparently lack any normal concern over the unfolding of events. Investigation has revealed that in sizeable proportions of the persons in both groups, their unhealthy reaction has developed out of a feeling of frustration.

World Order Sunday, October 14, 1962 directs its primary emphasis to the Christian who, in his unique sensitivity to the inequities and inhumanities that plague and threaten races and nations, may be feeling the weight of frustration. Proceeding from the theme, "In A Changing World — Christian Hope," World Order Sunday will lead congregations toward a new

outlook on world problems — an outlook in which injustice becomes a challenge and threats do not paralyze, but stimulate.

The observance will point out that today's situation should not be regarded as unique, but seen in the light of world and Christian history. It will restate the role of faith, and review its workings and influences today. And it will lay before Christians and congregations specific tasks through which they may put their own faith to work.

As in past years, World Order Sunday will be observed in thousands of churches across the country. Leaders in church and government will take active part.

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### College Work

(Continued from page 4)

Diocesan Episcopal Church Women. It has also come to my attention that the Laymen of the Diocese, at their June Meeting at Kanuga, voted to designate the offering of their 1962 Men and Boys Advent Corporate Communion to College Work. This is wonderful and heartening news!

The Department of Missions plays a good role in College Work also. Clergy stipends are allocated for work at Boone (Appalachian State Teachers College), Cullowhee-Sylva (Western Carolina College), and Valle Crucis (Lees McCrae, Banner Elk). Also, this Department saw through the building of a vicarage at Boone and money has been allocated for the proposed one at Cullowhee. It should be mentioned further that the Diocese receives a stipend supplement, on a graduating basis, from the National Division of College Work for the work at Boone.

In other places some of our Diocesan parishes have assumed direct responsibility for college work within their parish boundaries: Ascension, Hickory (Lenoir Rhyne), and St. Philip's, Brevard (Brevard College). In still other places, work needs to be begun. Take Mars Hill for example, where at the end of the last school year there were over 40 Episcopalians, some of them residents. This is in one of the counties where our Bishop has pointed out over and over again that "there is no mission work and we must begin." Again, many Episcopal Students come from around the diocese to attend Asheville-Biltmore College and lodge in various places in Asheville. Some attention must be given here. Elsewhere interest is beginning to take shape and form. This brief synopsis is not meant to place judgment of any kind on those who have had their hand in this adventurous work. Were it not for

## Funds Needed To Ship Medical Supplies

A precious saving in time, trouble and expense in the collection and distribution of medical supplies used in the overseas medical programs of American Churches is provided by Interchurch Medical Assistance, a cooperative facility of 11 churches (including the Episcopal Church) and two interchurch relief agencies.

Beginning operations in March, 1961, IMA received contributions of \$3 million worth of drugs and supplies in its first year. Solicited from pharmaceutical and hospital supply firms, these modern medicines and equipment benefited millions of sufferers in 70 countries throughout the world.

Contributions of funds to IMA by Churches and individuals help speed these gifts of drugs, hospital and dental supplies and equipment to the destitute and disease-ridden overseas.

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them we would not be where we are, nor aware of the opportunities that lay ahead. We of the Division are grateful to them and I am personally gratified and thankful to the membership of this Division and the Diocesan Canterbury officers who have cooperated in every respect to make this work so much fun.

This is College Work in our Diocese: beginning at home with parents and student clergy, continuing on with student, laymen and clergy in a concerted effort toward maturation of body, mind, and soul. Let us pray for its prosperity.

*The Rev. Kenneth Donald*

# Jesus Christ The Same Yesterday, and Today, and Forever

*Centennial Observed at the Church of St. John the Baptist, Watauga*

The church of St. John the Baptist, now one hundred years old, stands on a high bluff whose base is washed by the water of the Watauga River. Standing at the church entrance one can look up the valley toward Valle Crucis, some three miles away, and see the homes of farmers here and there on the hillsides. It was the forebears of some of these same farmers who were the first communicants of the little church.

On Sunday, August 19, a centennial service of Holy Communion was held at St. John's, with over two hundred people from Virginia, Tennessee, and various parts of North Carolina attending. The Rt. Rev. M. George Henry was celebrant, the Rev. E. Dargan Butt, former minister-in-charge, and director for 17 years of the Southern Parish Training Program, played the organ. The Rev. Rhett Winters, minister in charge, read the Gospel, and John Blow, theological student at St. Luke's Seminary in Sewanee, read the Epistle.

Bishop Henry chose as his text, Hebrews, Chapter 13:3, "Jesus Christ the same yesterday, and today, and forever," the same text used by Bishop Thomas Atkinson of the Diocese of North Carolina at the consecration service on August 22, 1862. Bishop Henry stated that the validity of the scripture is even more born out by the fact that the church still stands as a symbol of the healing power of Christ which is going on in this community today. He pointed out that in the beginning the church had the difficult task of witnessing to Christ in the midst of the Civil War when families were divided in their loyalty.

The church was built as a result of the dream and efforts of the Rev. William West Skiles, who was born on October 12, 1807. He came to Valle Crucis in 1844 to take charge of the agriculture department of the missionary work and religious institution which had been established there in 1840 by Bishop L. Silliman Ives. Soon after his arrival Mr. Skiles began to feel the influence of the religious atmosphere of the place, and expressed a desire to study for the ministry. He conducted his studies while carrying out his duties on the farm, and thus became the first one to profit by the canon of the General Convention allowing the admission of deacons without classical education.

Mr. Skiles was ordained on August 1, 1847 in a chapel at Valle Crucis which was built in a basement under the hillside.

He continued to serve both the church and the farm and remained with the church long after the school and other mission work started by Bishop Ives had been discontinued.



*St. John the Baptist, Watauga, August 19, 1962.*

It was during this period that the idea for a church lower down the river was born. Raising funds for the church was no light task. There was not one rich man in the entire region, but members were possessed of generous and open hearts, and many mites were gathered into the treasury. Much of the money was earned by women through the sale of butter, eggs, honey, yarn and other simple crafts.

Poorer men gave lumber from trees on their own land and hours of labor were donated. The church was built of frame and painted white. It was the wish of Mr. Skiles that the church should have stained glass windows, and this wish was gratified. Windows of simple and appropriate design were sent at a reduced price by a Mr. Sharp, a skillful New York artist, and brought over the rough roads of the Blue Ridge in an ox cart. It is supposed that the windows were the first stained glass windows to be seen in that isolated valley.

The entire cost of the church was \$700, of which more than one-third was given by "Father" Skiles himself.

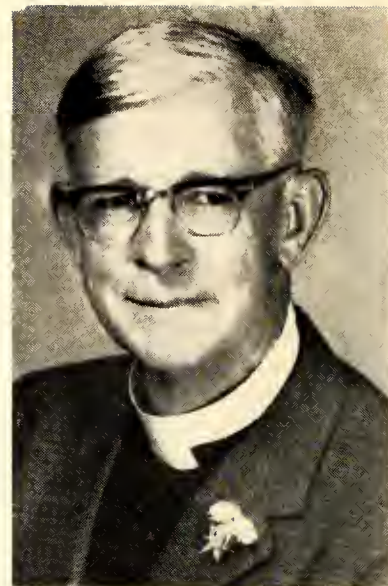
In an address to the Diocese of North Carolina Bishop Atkins stated "On the 22nd of August I consecrated the church of St. John the Baptist in Watauga

(Continued on page 14)





*This picture the subject calls, "The young man with his nose in the air"*



*Fifty years later.*

## The Reverend A. Rufus Morgan

It is hard to condense 76 productive years of the life of Rufus Morgan into a magazine article. He was almost literally "born an Episcopalian." His grandparents on both sides were Episcopalians, his mother held a Sunday School class for negro children at their home in Murphy, and his father was a lay reader. His mother's mother was the first Episcopalian west of Waynesville in North Carolina of whom there is any record, and she and her family were instrumental in building St. John's in Nonah, N. C. This church was later torn down, but was rebuilt by Rufus Morgan when he returned to W.N.C. and is now St. John's, (Cartoogechaye) Franklin. Many of the original furnishings were found and used and improvements have been made from time to time until it is one of the most beautiful little churches in the Diocese.

Rufus Morgan was born near Franklin, October 15, 1885, and has always taken pride in being a "mountaineer." There is a clipping in a family scrapbook telling that the racket on "Morgan Hill" was caused by "Squire Morgan" trying to run down his son Rufus in the fall to put shoes on him.

While in high school at Waynesville he was a lay reader and walked to Cullowhee to hold a service whenever necessary.

He worked his way through high school and college, being valedictorian in his high school class in Waynesville, and graduated from the University of North Carolina, Chapel Hill, in 1910. From there he went to General Theological Seminary in New York, being ordained in 1913. Later the seminary gave him an honorary D.D. degree. From 1913 to 1914 he was a Fellow at General Seminary and assistant at St. Peter's, Church in New York City, and also did graduate work at Columbia University in political science.

In 1914 Rufus Morgan married Madeline Prentiss and they went to Penland, N. C. where he established

the Appalachian School under Bishop Horner — a school for mountain boys and girls. He also had missions in Mitchell, Avery, and Yancey counties which he served on horseback or on foot. Their two children, Frances and Rufus, Jr. were born at Penland.

From 1914 until 1940 he served in various churches in S. C. During this time he was executive secretary and general missionary of the Diocese, editor of the Diocesan paper, and active in camp work, including Kanuga, which he helped develop.

Rufus Morgan returned to his beloved mountains in 1940 and has served here ever since.

Here is a man of many parts — each stemming from the love of and desire to serve God. He is a builder. In addition to building St. John's, Cartoogechaye, he was responsible for restoring St. David's, Cullowhee, lending some money from St. John's for this. One morning last year at breakfast he announced, "I think I'll build a church." This was to be the rebuilding of the Church of the Ascension at Rainbow Springs. Almost immediately he and his grandson and others who were interested, cleared the plot, hauled rocks, and the little outdoor chapel was dedicated last Ascension Day. It is most interesting to watch his projects unfold. Each step is taken with deliberation and enthusiasm. Others are fired with interest and donations come in — logs, marble, a cross, manual labor, and money. It is really a privilege to be a part of these creations.

At one time, after his 70th birthday, Dr. Morgan dug a basement under his home almost singlehanded, digging out rocks so big that a wrecker had to remove them. Later someone said she was sorry to be late in telling him, but that a cousin had said he would not be able to put a basement there because of the big rocks. His quiet answer was "I'd have dug it anyway." This seems to be characteristic of his ventures.

If you are one of the several hundred on his Christmas card mailing list you know that he is a poet. One of his earlier poems was written at Chapel Hill and is titled "Mother." A few years ago some members of a former church collected a number of his poems and had them published.

As one of his sisters says, he is "an uneducated naturalist." When he goes on hikes, he knows just when and where to find the Walking Fern and Ladies Tresses and greets them as one would a friend. It is seldom that he cannot tell the name of a flower, tree, or bird.

One of his favorite occupations seems to be farming. At a Craftsman's Service at Penland he told of being the only member of his family who does not make things with his hands, but of the joy he gets in working with the soil and in raising things. One of his nieces said in amazement, "He's not grubbing. He's getting joy out of working for the glory of God." A woman who washed for the family for years told him she wished he would quit farming and stick to his preaching so he wouldn't get his clothes so dirty. Last spring, when he thought his gardening days were over because of his failing eyesight, he found that he could set out plants and plant seeds by stretching a rope from one end of the garden to the other for a guide.

Dr. Morgan can outhike many people half his age. He has been taking a daily four mile hike lately and goes to Leconte several times each season. For twenty years he has been in charge of the maintenance of 55 miles of the Appalachian Trail in the Nantahala Mountains. Last fall when he broke his ankle on a camping trip he stated, "It was worth it. We had a glorious time." Less than ten days later he was conducting service on crutches.

Honors have come to this man — he was awarded the Silver Beaver as recognition of his contribution to scouting, has been president of the Mountain Workers Conference, was Man of the Year, but he brushes these aside, saying, "I haven't done anything." Maybe he is right. It is his day-to-day living that is most important.

Above all else, Dr. Morgan is a servant of God. At one time he had eleven churches in W.N.C. He has retired gradually, by announcing in various churches something like this — "Next Sunday I will conduct my last service in such-and-such a church, which means I can give more time here. If you would be interested in having an additional service here on the third Sunday, please let me know." At present he has been officially retired for the past five years, but has a Saturday prayer service and two Sunday services at St. John's, a Sunday service at the Church of the Ascension, and a monthly service at the prison camp. He also fills in whenever needed in any church in the area and carries on his duties as Dean of the Deanery. He is a member of the Order of St. Luke and holds services of the laying on of hands at St. John's. In addition to this he makes communion wine from grapes he raises and did make his own communion bread. This is now made by his sister, Mrs. Barr.

We have here truly a man of many parts — getting joy out of everyday occurrences and by his love of God and man, helping weld the two together.

At present he is having to learn to depend on feel and hearing more than on sight and in typical fashion is licking his problems in his quiet way. With his talking books he states that he reads more than he did before, and he is able to conduct church services by memorizing parts of the service. So people in the community and from elsewhere still come to St. John's and other churches requesting that he marry them and baptize their babies.

Maybe this poem written years ago explains the serenity and character of Rufus Morgan —

"Sparkling frost on winter briar and laurel  
Brings a freshness to the soul of me.  
So I ask but help to keep the cleanness  
Which has entered every part of me.  
So as clean I'd walk in days of leanness  
Lacking scenes to feed the heart of me."

And from "Restraint" written in 1933:

"And so with higher love God blesses me.  
... For love and flowers and sunset leave their mark."

*By Helen Freas.*

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## Miss Florence Drinker

Miss Florence Drinker, of St. James', Black Mountain, celebrated her 95th birthday on Monday, August 20. Miss Florence continues to be active in the life of the Church and attends services regularly. Some will recall that Miss Florence was a member of the original staff (a social worker) of All Souls' Church when it was originally founded and spent many years in church work in this Diocese and in Long Island.

The story is still told about Miss Florence, cover-

ing an incident which happened several years ago, when she was younger. She and sister, Miss Minnie (who departed this life January last), were planning to attend a week day Service at St. James' and they were to be brought to the Church by one of the parishioners. As it happened on that very early spring day, the morning was cold, grey, and rainy. Whereupon the parishioner called Miss Florence about the weather saying that it might be too much of an ordeal for them . . . to which Miss Florence replied: "What do you think we're made of . . . sugar and salt?"



# Operation Food

Episcopalians in our Diocese can be proud of their response to the appeal for "Operation Food" made by the Diocese of South Florida. For some time refugees have been coming to the Florida shores seeking freedom from the tyranny of the Communist regime in Cuba. Most of these refugees are fortunate enough to be able to come by air. Many have come by open boat. Some have even made the trip by raft. The tragedy is that the refugees are able to bring nothing but the clothes on their backs. This means that they must depend on relatives in this country, if they have any, or the kindness of our own citizenry.

The Episcopal Church was one of the first to get a refugee center in operation. It has helped in providing housing for these helpless, and frequently hopeless, people. Not only housing but food, medication, and job opportunities have had to be offered.

Obviously, the Miami area cannot resettle all of these refugees. Many have been relocated in other areas of our country. Because the cost of this program was more than the South Florida Diocese could bear, an appeal was made to other dioceses and congregations throughout our Sixth Province.

Coupon Books were distributed. Through the use of these books, individual communicants could make a contribution toward the alleviation of the suffering of their Episcopal brethren who have fled to these shores from Cuba.

The quota for our Diocese was \$1400.00 or 400 books. We have over-subscribed this quota by \$182.26. Our total contribution to "Operation Food" was \$1582.26. The Rev. A. Rees Hay, Executive Director of this relief program in Winter Park, Florida, and the Rev. Charles R. Allen, our Diocesan Coordinator,

send a sincere expression of appreciation to all the cooperating churches.

A list of the contributions by congregations follows:

Asheville—Trinity	\$312.00
Bat Cave—Transfiguration	10.00
Black Mountain—St. James'	24.65
Brevard—St. Philip's	38.00
Burke County—St. Paul's	6.00
Canton—St. Andrew's	15.20
Flat Rock—St. John's	15.35
Franklin—St. Agnes'	16.40
Gastonia—All Saints'	31.00
Gastonia—St. Mark's	335.60
Hendersonville—St. James'	46.00
Hickory—Ascension	71.20
Kings Mountain—Trinity	11.35
Legerwood, Chapel Of Rest	23.78
Lenoir—St. James'	25.40
Lincolnton—St. Luke's	55.20
Marion—St. John's	29.25
Morganton—Grace	85.40
Morganton—St. Mary's	11.65
Morganton—St. Stephen's	7.75
Mount Holly—St. Andrew's	24.65
Newton—Epiphany	22.80
Penland—Good Shepherd	5.00
Shelby—Redeemer	186.26
Spruce Pine—Trinity	22.70
Sylva—St. John's	26.66
Tryon—Holy Cross	50.00
Valle Crucis—Holy Cross	12.80
Wilkesboro—St. Paul's	30.40
Waynesville Deanery	25.81
Diocesan Office	4.00

## Centennial

(Continued from page 11)

County, the Rev. Mr. Skiles reading the prayers and the sentence of consecration and I preaching the sermon. The church, gothic with windows of stained glass, would anywhere be a pleasing object, but in that sequestered, and picturesque spot, with the bright waters of the Watauga washing the foot of the hill on which it is built and the high mountains standing guard around, it is a touching and appropriate memorial to that man of God, the Rev. Mr. Skiles to whom its erection was so long a darling object and by whose unrelaxing efforts this was at length accomplished . . ."

Mr. Skiles left Watauga with Bishop Atkins the day after the consecration and went to the home of Col. Palmer near Linville Falls where he became ill and died in December. His body was returned and buried near the church.

In the year 1882 the church of St. John Baptist

was removed in sections to a spot higher up on the Watauga and put together again. This was for the convenience of the church membership. The remains of Mr. Skiles were removed and placed in a grave beside the church he loved so well.

At the centennial service some eighty years later, the offering went for the care and improvement of this cemetery. The Bishop appointed Mr. Marvin Warren who lives near St. John's as caretaker for the church building and grounds, and Mr. Tom Cook and his sons were placed in charge of the cemetery grounds. Mrs. Warren was made treasurer of the cemetery fund for another year.

The story of Mr. Skiles and of Valle Crucis is told in a little book entitled "Missionary Life At Valle Crucis," by Susan Fenimore Cooper. Now out of print, the book was published by James Pott and Company of New York in 1890.

# News

## Around The Diocese

### Features:

... The First annual pre-college conference, which was held most successfully at IntheOaks, September 5, under the sponsorship of the Division of College Work. Invitations were sent to all students in the Diocese who expected to enter college for the first time this fall. The purpose of the conference was to orient the new college student in the life of the Church on the campus. Various phases of this were presented by members of the Division, the officers of the Diocesan Canterbury Association, and by the Bishop, and lively discussion groups followed each presentation.

... The anonymous gift of \$125,000.00, which was received by Deerfield Home. A building contract was let to Lawrence Merchant Construction Co. in August, to provide space for some twelve to fourteen new residents.

... The last of three training sessions for officers and officers-elect of the branches of the Women of the Church in the Diocese, which will be held on Thursday, September 20, at the Church of the Ascension in Hickory. The meeting will begin at 10:30 a.m. and end at 3 p.m. All Diocesan officers have been expected to attend one of these sessions and are asked to bring sandwiches for lunch. The other two sessions were held at St. John's, Sylva, August 23, and at Grace, Asheville, September 12.

... The six students from the Diocese of Western North Carolina, who are studying in various seminaries around the country: Robert L. Haden, Jr., of Hendersonville, at Protestant Episcopal Theological Seminary in Virginia; William A. Jer of Black Mountain, at Episcopal Theological Seminary in Kentucky; Victor McGuire of Shelby, at School of Theology of the University of the South; Alex Viola of Newton, at General Theological Seminary (New York); Dale Harmon of Bessemer City at Sewanee; Ronald A. Gibson at Emory Theological Seminary. Mr. Gibson, a resident of Florida, but canonically resident in this Diocese, has been taking his Liturgics from priests in the Atlanta area.

... The Rev and Mrs. Ferneyhough, St. Luke's Church, Boone, who announce the adoption of their second son, Chris Todd, born November 30, 1961.

### Attention Parish & Mission Priests:

Have you sent the names of your college people to the Churches or Episcopal Chaplains near where these students will be attending college this Fall? It is important that you do so, particularly the freshmen students. The listing is given, beginning on page 57, in the 1962 *Episcopal Church Annual*. If you do not have a copy, please send students' names to the Rev. Kenneth Donald, 417 Vance Ave., Black Mountain, N. C., and he will forward them for you.

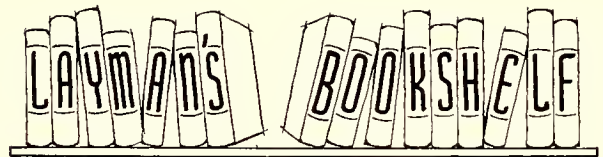
## Relief Sought For Algeria

Increased funds and goods for relief and inter-church aid in Algeria are now being sought from American Christians, according to the Rev. Canon A. R. Pepper, D.D., secretary of the Presiding Bishop's Fund for World Relief.

Representatives of United States churches agreed to seek aid through Church World Service during a World Council of Churches consultation on world relief and inter-church aid promotion in Nyborg, Denmark.

Dr. Pepper said: "The relief and inter-church aid needs in Algeria require the immediate attention of American Christians especially now when Algeria has become independent and its different Christian bodies are striving towards independence too."

Contributions for the program should be sent to the Presiding Bishop's Fund for World Relief, Lindley M. Franklin, Jr., Treasurer, 231 Park Avenue South, New York 10, N. Y., and marked for Algeria.



Many books have been written on the personal aspects of marriage, some on its history and sociology, and a great many on its emotional and psychological dimensions. Satisfying books that explore *Christian* marriage are rare. In *I John Take Thee Mary*, (Seabury Press, 1962 — \$3.50) Robert N. Rodenmayer discusses within a Christian framework every type of marital and pre-marital situation from the actual preparation of a wedding and the period of courtship to special problems such as finance, relations with friends, the other man or the other woman, reconciliation, etc.

This is a book of many uses. It will be helpful to the clergyman in his role as counselor. Those contemplating marriage or facing difficulties in their marriage relationship will find it a realistic guide. It treats each aspect of marriage in a separate chapter so that selective reading and study are possible.

Dr. Rodenmayer concludes his book with brief prayers reflecting the joys and sorrows of marriage and family life.

A typical example is:

At a Wedding Rehearsal

Behold and bless us, O God, gathered here in thy Name and presence: this bride and this groom, those who attend them, their families and friends. Help us to understand the blessings of thy love, and give us reverent hearts and minds as we prepare for the sacrament of Christian marriage.





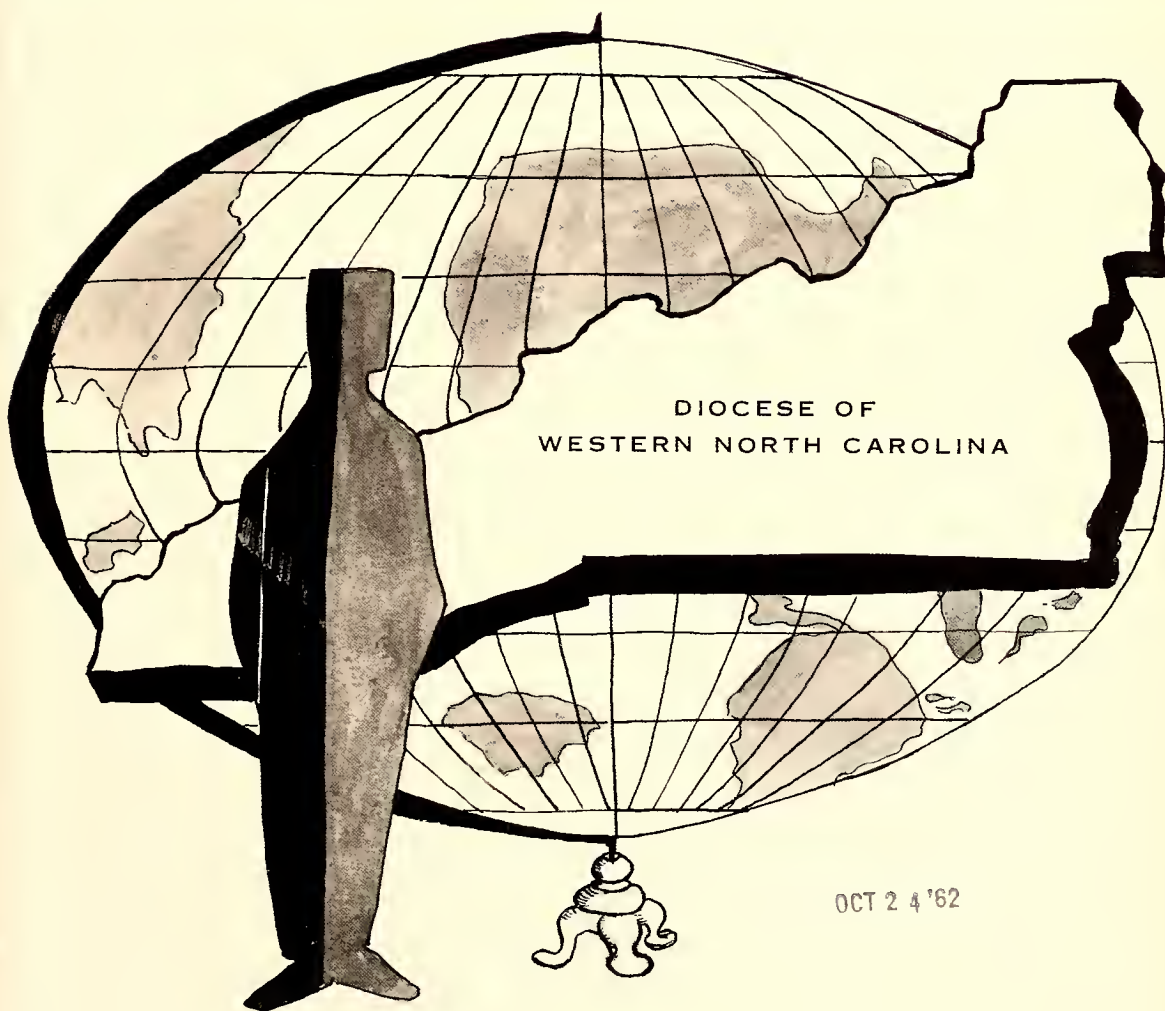
*University of the South, Sewanee, Tenn.*



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OCTOBER, 1962



OCT 24 '62

**YOU DO NOT STAND ALONE**

(See pages 6 and 7)

*Official  
Publication  
of  
The Diocese  
of Western  
North Carolina*



## THE BISHOP'S CORNER

Words too often have associations that cause the words to lose their meaning. One such word is Stewardship. When the word Stewardship is used I am afraid that everyone closes his mind with the statement, "Here comes the annual push for the Every Member Canvass."

To start afresh, I have gone to a dictionary and I find that a steward is "an officer or an employee in a large family, or in a large estate, to manage the domestic concerns, supervise servants, collect rents or income, keep accounts, etc." Let us take this definition and see the large family or the large estate as the life that has been committed to me. This life of mine has a certain personality; so many days or years, with certain abilities built into my being. There is not another person exactly like me.

Involved in the process of living, I make a living; that is, someone pays me so much for so many hours of my life and along with them the use of my abilities and personality. My income is in exchange for so much of my life. As a steward, I am the manager and director of this life given me. Stewardship is my managership of my life.

One of the great tragedies of our age is the ease with which we conform to social pressure. Everybody wants to abdicate his stewardship in the matter of personality expression. Follow the crowd! Let the radio, TV, newspapers do my thinking for me! Let social custom determine my values! Let the union set my standard of work. Let the way everybody runs his business determine how I shall run mine. We might go on and on. Conformity is throwing away my own stewardship. So, too, when it comes to my ability. If I do not manage my ability (or as we sometimes speak of it as a talent) but bury it, I find the talent is lost forever. Even that which we have is taken from us. This is poor stewardship.

And what about the stewardship of those hours of my life that I have exchanged for money? How many hours of this precious life of mine do I give to my employer just so that I can live? How many hours do I burn up in cigarettes? How many hours go for pleasure in trips, cocktails, club memberships, employing someone else to do my work?

In my managerial position as steward of my life how many hours do I give to my maker, redeemer, sustainer of my life as an expression of thanksgiving? The church's standard is that we should give a tithe, one tenth of our income (exchange for so many hours of our lives) as an expression of our thankfulness that we have those hours to live.

At the time of the Every Member Canvass, I call upon all of us as Christians to give an account of our stewardship of our lives, our personalities and our income.

*Cover Drawing by Peggy Dodge.  
Drawing on pages five-seven by  
Mary Beth Buchholz.*

## New Opportunities

The Diocese of Western North Carolina is on the move! During the last fifteen years we have witnessed tremendous strides forward — increased the number of clergy several times over, deepened the spiritual life of our people, achieved a greater awareness of our responsibility to be the church wherever we as individuals are. This year we have continued in that pattern; one example has been seen in the success of the pre-budget canvass on the Diocesan level, permitting the Diocese to increase the mission clergy salaries and expand the scope of its work. But the Diocese shares one thing with everything created — it cannot stand still, for in so far as it attempts to do so, it will find retrogression taking place. More importantly, we are called by Christ to be on the move. The Church has been characterized as an expedition — something ready to move at Christ's invitation wheresoever His work is to be done.

Many are the areas to which He now calls us. At the last Diocesan Convention, various needs were presented by which the work of the Church in this area could be facilitated. A full-time man to direct stewardship education throughout the Diocese would do much to make all of us more aware of Christ's injunction to go teach all nations. A business manager to expedite the financial workings of our Diocese would be a blessing not only on a Diocesan level, and in conjunction with our institution, but also in working with the individual parishes and missions. Further needs are the separation of the work of the Departments of Missions and Christian Education, and a full time man put in charge of each area. In addition, there are three cures consisting of three churches under one priest; these should be redistributed to enable the priest to do a more adequate work with each one. So we could continue, for the privileges and opportunities of proclaiming the Good News in a more effective manner are unlimited.

What is needed? Dedicated individuals who have a strong sense of gratitude to God for what he has done, and a desire to express that gratitude in a concrete way. Every member canvass time is upon most of our congregations — our decision as to the extent of our gratitude will determine the way in which we can meet the needs within our Diocese and the world beyond.

—C.A.Z.

### The Highland Churchman

P. O. Box 5074, Asheville, N. C.

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# Christian Stewardship

By the Rev. Jack Finley Cooper

CHRISTIAN STEWARDSHIP is the art of living responsibly before God with all that we have and all that we are. As Christians we believe that God acts lovingly in our lives and that He waits for and works for a response from us. How we respond — well or poorly, gratefully or selfishly, responsibly or foolishly — is our Stewardship.

Stewardship understood in this way is more than giving ten per cent to churches and charities. Christian Stewardship is the act of giving one hundred per cent, the whole life — time, abilities and money — to God in thanksgiving for His Love. Christ gave his whole life for us that we too may give in love and service.

Only in the context of total stewardship is it appropriate to talk about giving to the Church and about tithing. As Christian Stewards we are to give a part of our time, a part of our abilities and a part of our money to the Church. We give to the Church for two reasons:

- WE NEED THE CHURCH. The Church Family is the source of our Strength and we give that the Church may continue as a means of Strength to each member.
- WE ARE UNDER ORDERS. As the Church we are under orders from our Lord to go and teach. Jesus has ordained us to share his Good News with others. To obey his order means that we give of our time, abilities and money that the Church may reach out to others.

HOW MUCH ARE WE TO GIVE TO THE CHURCH? Here the Church asks that you think intelligently and then try. We can remember in our thinking that Christian Stewardship demands that we use all of God's gifts, our time and abilities and money, in responsible and creative ways. As to how much of our time or abilities we are to give to the Church, the Church does not set a standard. However, the Church does recommend the tithe as a standard for our giving of money to the Church. The Church does not lay down tithing as a law. However, the Church does ask us to consider this standard when we think intelligently about our pledge to the Every Member Canvass.

HOW MUCH IS A TITHE? Traditionally the tithe has been defined as one-tenth of a family's or person's gross income. The Jew of the Old Testament tithed three times over and for him the tithe was a tax or an assessment. Today in this country millions of Christians have adopted the spirit of the biblical tradition as a guide to giving to the Church. Most of these persons define tithing as ten per cent of their gross income. Too, most titheers give this ten per cent to the Church and any special offerings to the Church or pledges to charities are additional.

The Christian Steward is a practical person who recognizes that the Church is a Special Organization and Institution. Like any other organization or institution the Church needs money to operate. Unlike



The Rev. Cornelius A. Zabriskie

## ABOUT THE EDITOR

For sometime now the subject of the value of *The Highland Churchman* has been coming up periodically, and this is most often said: "Neil Zabriskie has put new life into it." We heartily agree with this judgment.

Now, his constant back trouble has laid him low. This time he will be out for six months. With surgery and complete rest we are assured that after this period he will be as good as new.

Temporarily we shall miss his direction of *The Highland Churchman*. We shall miss the articles that are the results of his avid reading. We shall miss seeing him go about his regular pastoral duties. We shall miss him as Dean of the Asheville Deanery, and as chairman of the Department of Promotion. We shall miss him as a person. The absence of his humor and keen insights will be felt, indeed, throughout the Diocese.

Yet our temporary loss will be our ultimate gain. How good it will be to receive him back into his most active life, knowing that in the future he will be relieved of the debilitating pain with which he has carried on for so many months.

We look beyond the immediate future to the return of our friend, guide, counselor, editor and priest, in full health, offering himself anew to his Master's Service.—M.G.H.

other institutions, however, the Church does not collect taxes or require initiation fees, membership dues or tuition. The Church asks that the Christian Steward keep in mind that his whole life is a gift from God. The Church asks that we live our lives responsibly before God. This involves giving a part of all that we have to the Church.



# What Is The Anglican Communion?

*By the Rt. Rev. Stephen F. Bayne, Jr.*

*Executive Officer of the Anglican Communion*

The Anglican Communion was described by the Lambeth Conference in 1930 in these words:

"A fellowship within the One Holy Catholic and Apostolic Church, of those duly constituted Dioceses, Provinces or Regional Churches in communion with the See of Canterbury, which have the following characteristics in common:

(a) They uphold and propagate the Catholic and Apostolic faith and order as they are generally set forth in the Book of Common Prayer as authorized in their several churches;

(b) They are particular or national churches, and, as such, promote within each of their territories a national expression of Christian faith, life and worship; and

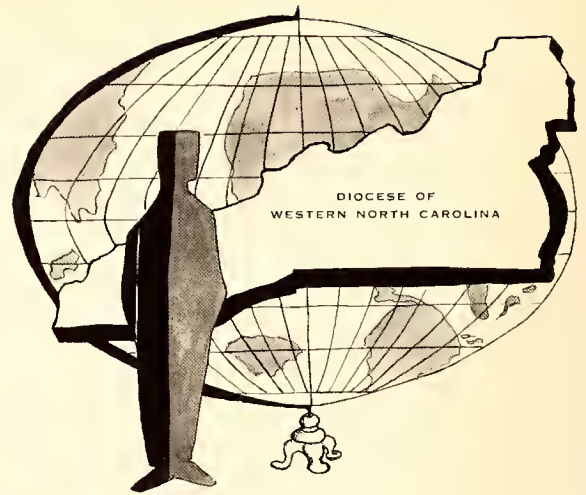
(c) They are bound together not by a central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the Bishops in conference."

What this fellowship means in practice is a very simple thing. It means that you, an Episcopalian, will find you have a church almost anywhere you go in the world.

One thing would be certain: in all essential matters of faith and order, of life and worship, it would be the same church. Thus you, as an American Episcopalian, belong to a world-wide family — very loosely organized, indeed, with complete independence among the various churches which make up the fellowship, but still bound together by an enormous depth of loyalty and tradition, of common doctrine and common life.

The "common counsel" which sustains our mutual loyalty is principally maintained at the meetings, generally every 10 years, of the bishops of all the Anglican churches at Lambeth Palace, the London headquarters of the Archbishop of Canterbury. These "Lambeth Conferences" have no legal authority themselves; their recommendations must be acted upon by each of the 18 churches before they can have any binding force; but the counsel of the bishops has great informal authority, of course, as well as providing the possibility of the practical planning and cooperation we all need. The Archbishop of Canterbury, as the senior bishop and primate of our Communion, convokes and presides over the conference; but bishops from every continent and nearly every race take part equally in its work.

Since 1930, when the description I quote was written, several other inter-Anglican groups and activities have been added. Chief among these is the Anglican



Congress, a meeting, of all the bishops and of clerical and lay representatives from every diocese around the world. The first of these was held in Minneapolis, in 1954, with the Episcopal Church as host. The second is planned for Toronto, in 1963, at the invitation of the Anglican Church of Canada. Another agency of importance is the Advisory Council on Missionary Strategy, a body representative of and supported by all the 18 churches, with an executive officer and staff, whose chief function is the strengthening of the common life and planning of all our churches.

There are, as I say, 18 churches in this loosely-organized fellowship. The Church of England is the mother church, of course, with its two provinces of Canterbury and York. The Church in Wales was set apart as a separate church in 1920, when four (now six) Welsh dioceses were disestablished. (In England, the Church of England is the established, i.e., the legal, official Church of the Kingdom. This is no longer the case in Wales, Ireland or Scotland). The Church of Ireland was organized as a separate church in 1870; it includes 14 dioceses, in two provinces, Armagh and Dublin. In Scotland, the established Church has been Presbyterian since the 17th century, but the ancient Episcopal Church in Scotland continues, organized in six dioceses. Thus the Church of England, the church which has borne unbroken witness to the Catholic faith and order since Christianity first came to England in the first or second century, remains the legally-established church only in England itself, but shares with the three other churches of the British Isles the long apostolic tradition of nearly 20 centuries.

The oldest churches outside the British Isles are the Episcopal Church of the United States, and its twin, the Anglican Church of Canada. Both came into separate existence as a result of the American Revolution. Until then British settlers in the colonies, in Virginia or Nova Scotia, in Quebec or Connecticut, had simply been members of the Church of England, ministered to by missionaries sent out from the British Isles, and with only a shadowy chief pastor, the Bishop of London. The political changes of the Revolution necessitated ecclesiastical changes, too. The

Church in the United States completed its separate organization in 1786, and the Canadian Church, following a somewhat different path, ultimately became a united, national church of Canada in 1893. Long before that, however, the four provinces of the Canadian Church had become fully self-governing units of the church's life.

In like manner, other such autonomous churches came into existence as the years went on. Some, like the churches in Australia and New Zealand, were established as the two American churches were, by colonists from England who brought their church with them. In other cases, the new provinces were established by missionary work from the older churches among the people of non-Christian areas and cultures. In both Japan and China, for example, there are self-governing national churches, whose bishops, clergy, lay people, Prayer Book, Bible are all entirely Japanese or Chinese. Other Anglican churches may and do support them, financially and with manpower as needed, but they are completely independent and self-governing.

Such churches exist in Japan and China, where their legal names in both cases are translated as "the Holy Catholic Church in (Japan or China)". in India ("The Church of India, Pakistan, Burma and Ceylon") and in Africa, where there are now five separate churches, called simply the Church in the Province of whatever-it-is — South Africa, East Africa, or Uganda. The last-named is the newest to be set apart, having been launched as a province in April, 1961. In the British West Indies as well, a similar and autonomous province exists. However, the American missionary dioceses in the West Indies — Cuba, the Dominican Republic, Haiti, Puerto Rico and the Virgin Islands — are still members of the American Church rather than the West Indian. The same is true of the American mission in Liberia, which does not yet belong to the Church of West Africa.

The eighteenth member of the household is the Archbishopric in Jerusalem, which links together the life of our Churches in Jerusalem, Egypt and Libya, Iran, Jordan and the Sudan.

There are still some dioceses, as well, which are not included in any province (usually because of geographical problems). Eight such are Argentina, Bermuda, Borneo, Gibraltar, Korea, Madagascar, Mauritius and Singapore and Malaya. These are all dioceses largely supported from the British Isles, whose metropolitan is the Archbishop of Canterbury. Three Australian dioceses are still isolated from any province — Adelaide, Tasmania and Willochra. The various overseas diocese of the Episcopal Church are included as members of the American Church, represented by their bishops and clerical and lay deputies in the American General Convention, although it is expected that in the course of time most of them will become parts of independent national or regional churches of their own. In Brazil, the three dioceses there already have a measure of self-government.

Thus, the aim of the Anglican Communion is to establish, as quickly as possible, autonomous national churches in every land. It is by "missionary" effort that these churches are born; but the aim is not to

keep them as dependent colonies but to lead them swiftly to the point where they are fully and strongly established in their own soil, with their own leadership, managing their own affairs, and taking their full part in the world-wide life of our fellowship. The older churches continue to help, of course. Our Episcopal Church, for example, is very substantially involved in assistance to the Church in Japan, and to some degree we are in partnership with almost all the other Anglican churches. Similarly, missionaries and funds from the other Anglican churches flow to strengthen the brotherhood everywhere in the world. This interchange of resources and manpower, and the world-wide planning of it, is a principal concern of the Advisory Council on Missionary Strategy, of which I have the honor to be the executive officer.

Each church manages its own affairs as far as its government and finances are concerned. Although the Prayer Books in use are generally similar to one another, each church decides what its own worship is to be, and establishes its own rules for the guidance and discipline of clergy and members. In England, where the church is officially established, Parliament is the supreme governing authority, and the Queen, acting on the advice of her ministers, is the temporal head of the church — that is, for example, she (on the advice of the Prime Minister) appoints all bishops and deans, must approve all church legislation, etc.

The Archbishop of Canterbury is the spiritual head of the Church of England and Primate of all England. In addition, he has the first place in honor and dignity among all the bishops and archbishops of the Anglican Communion, and in some cases is a final authority on appeal from some of the other churches. He is, ex officio, the chairman of the Lambeth Conference and of the other principal inter-Anglican bodies. He is appointed, of course, by the Queen. In most other Anglican churches, the archbishop (or presiding bishop) and bishops are elected by the clergy and laity of the church.

In such an informal fellowship, there are no rules for admitting (or evicting!) member churches. They come into separate existence as they grow and are ready for it, and in each case the parent church or churches establish these new members. The only test of membership in the Anglican Communion, I should suppose, would be whether or not a given church sought such membership, fulfilled the very general description in the first paragraph, and was represented by its bishops in the Lambeth Conference. Any question about such a vexed matter would be finally decided by the Consultative Body of the Lambeth Conference, composed of the heads of all the member churches (or their deputies), which is as close as the Anglican Communion comes to having a supreme court or legislature.

Two matters remain to discuss. One is the question of size — how big is this fellowship? At present, there are 18 churches, including more than 340 dioceses. Some forty million Christians are members of these churches. The majority of these members are probably still citizens of the United Kingdom or of the British Commonwealth around the world. But  
(Continued on page 10)





**Your Canvass Gift, Along With**

**Supports:**  **YOUR CHURCH**

1. The Episcopate.
2. Executive Secretary.
3. Women's Work.
4. Diocesan Center.
5. Mission Clergy transportation.
6. Diocesan schools: Patterson, Appalachian, Valle Crucis.





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12. Marriage Counsellor.
13. Director of Stewardship education.
14. Director of the Episcopal Foundation of Western North Carolina.
15. Archdeacon.
16. Business Manager.



# Presiding Bishop Asks Prayers For Vatican Council

Presiding Bishop Lichtenberger has asked the members of the Episcopal Church to pray for the Second Vatican Council of the Roman Catholic Church, scheduled to start in October. This meeting, the first of its kind to be held by the Roman Church since 1870, was called by Pope John XXIII in January of 1959.

The Presiding Bishop said: "The Second Vatican Council, which begins on October 11th, is of immense importance for us all. I hope that there will be frequent and regular prayers offered in each parish and mission church during the time when the Council is in session and that we all will remember the Council in our own personal prayers. I would suggest as particularly appropriate three prayers which begin at the bottom of page 36 in the Book of Common Prayer."

Of great interest to Episcopalians will be the discussions of the Council which relate to the union of all Christians, described in the 1959 Vatican statement as the "quest of unity to which so many hearts aspire in so many parts of the world."

The historic and widely-heralded visits to the Pope by the then Archbishop of Canterbury, Dr. Geoffrey Fisher, and by the Presiding Bishop of the Episcopal Church, the Rt. Rev. Arthur Lichtenberger, as well as more recent calls by other distinguished Churchmen, have reaffirmed the Anglican Communion's long-standing feeling that any vision of a united Church

must include the Latin Church of the West.

One of the practical steps taken to further this contact was the appointment of the Rev. Bernard Pawley, Canon of Ely Cathedral, as the permanent representative of the Archbishops of Canterbury and York at the Vatican's Secretariat for Unity, to observe and report on the preparations for the Council and to provide the Secretariat with information and answers to questions concerning the faith and practice of the Church of England.

Canon Pawley has written a brief but balanced book, entitled *AN ANGLICAN VIEW OF THE VATICAN COUNCIL*, published on September 18th (Morehouse-Barlow Co., \$2.90), for all who seek reliable information about the Council and its background, plus an appraisal, from the Anglican point of view, of the significance and possible results of the Council.

There has been much progress among Anglicans, Orthodox, and Protestants in attempting to bring closer together the separated parts of the Church — witness the progress of the World Council of Churches — but, up to the present, the Roman Catholics have not taken part in the discussion. Canon Pawley points out, however, that the Church of God could never consider itself truly united if some 500 million people — over half the total number of baptized Christians — were left out, or ignored.

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## *Archbishop's Visit To States*

The Most Reverend and Right Honorable Arthur Michael Ramsey, Lord Archbishop of Canterbury will be a special guest at the House of Bishops which will meet October 27 - November 1 in Columbia, South Carolina. His Grace will conduct a Quiet Day on October 28 and preach at Trinity Church, Columbia the following evening.

Accompanying the Archbishop on his visit to the States will be Mrs. Ramsey and Chaplain John Andrew. They plan to arrive in New York on October 12 to be guests of Bishop Donegan.

The Party will leave for Princeton University October 16, fly to Chicago and Seabury-Western Seminary, Evanston on the 18th, then to the Diocese of Los Angeles as guests of Bishop Bloy on October 20. Their visit to the Diocese of California October 22-24 will include a service at the Cathedral.

They then go to Virginia Seminary for a visit October 25-26 before travelling to South Carolina.

After the House of Bishops meeting, they will fly to Washington October 30 for the installation of Bishop Creighton November 1 and leave for Lambeth Palace on November 2 from New York.

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## Dr. Fisher Sends His Best Wishes To Pope John

Dr. Geoffrey Fisher, the retired archbishop of Canterbury, sent his best wishes to Pope John XXIII for success of the 2nd Vatican Council in Rome.

"In humble thankfulness for our fellowship with you in the brotherhood of the baptized," Dr. Fisher said, "I pray for you and the Vatican Council that the words of Christ may dwell among you all richly, the peace of Christ rule in your hearts and His love bind all together in perfect harmony."

Dr. Fisher is in Honolulu for the centennial of the Hawaii Episcopal Church.

# Charles R. Stinnette, Jr.

*Native Ashevilleian Appointed  
Professor at Divinity School, Chicago*



Photo by John H. Popper

Western North Carolina has produced a number of men interested in a number of approaches to the human dilemma. One of these, Dr. Charles R. Stinnette, Jr., whose birthplace was Asheville, was recently appointed professor of pastoral theology and chairman of the field of personality and religion of the Divinity School of the University of Chicago.

Brought up by his grandmother, Mrs. Nora Grant, who lives on Highland Street, Asheville, Charles Stinnette, Jr., attended the Appalachian School and Christ School, Arden, hoping to go on to the University of North Carolina.

"There was just no money available for college," Dr. Stinnette recalled. "My hopes were raised by Dr. Randolph of State College who said that: If I would earn \$100 during the summer months, he would help me get started at State in the Fall."

What really happened could quite possibly have started Charles Stinnette on his way to the study of human behaviourisms. His \$100 earned, he appeared at the school at summer's end. Unfortunately, it was not possible for Dr. Randolph to fulfill his promise. Charles Stinnette did complete his undergraduate work at State when another friend, Mrs. Poyner helped him find the assistance he needed.

"Near the end of my college days," Dr. Stinnette said, "I became more and more convinced of the need to reestablish contacts with the early radicalism in the South of Thomas Jefferson, Jefferson Davis and Nathaniel Macon. Writing to the *Raleigh News and Observer* regarding an experience in the R. O. T. C. to which I objected, I unwittingly brought about another incident that probably changed the course of my life. My letter, picked up and headlined by Josephus Daniels, eventually received world-wide coverage when an apology was demanded of me and I refused. This probably made me the only graduate ever to graduate from the R.O.T.C. without a commission."

"I was still undecided as to what I wished to do with my life so I worked briefly in the research department of duPont in New Jersey," he said. "However, I continued to remember my days at Christ School, where I had been tremendously impressed by the late Father Harris. I decided to apply for scholarships at Union Theological School and at Yale. Both came through and I chose the former."

In 1937, Charles Stinnette, Jr., was ordained deacon of the Episcopal Church at Christ School, Arden. For three years he served as curate at Trinity Church, Hartford, Conn., where he was ordained to the priest-

hood by Bishop Walter Gray. Continuing to serve there, he worked on his Master's degree at Hartford Seminary.

Then came the War years and in early 1943, Charles Stinnette, Jr. trained as a chaplain of the U. S. Army at Harvard. Commissioned a first lieutenant, he was sent to Texas, and picked up by 10th Army headquarters, to serve in the Middle Pacific Theatre, Hawaii, Saipan and Okinawa. At War's end, he returned stateside to serve at Christ's Church, Raleigh and at Fort Jay, Governor's Island, N. Y.

"My work as chaplain stimulated my interest in human behaviourism," Dr. Stinnette said, "I decided to go back to school to do graduate work. In addition to work at Columbia University, I spent two years at William Alanson White Institute of Psychiatry." It was there in 1950 that Dr. Stinnette received his doctorate, also receiving the school's first certificate in applied psychiatry.

Four years followed as chaplain and professor of religion at the University of Rochester, Rochester, N. Y. where Dr. Stinnette also served as rector of Rochester's Church of the Ascension. He next spent four years as associate warden of the College of Preachers and cannon of the Washington Cathedral, Washington, D. C. While in Washington, Dr. Stinnette worked cooperately with the psychiatric community of that city.

In 1956 Dr. Stinnette was called to Union Seminary to help launch a new program — a research project founded by the Old Dominion Foundation. For six years he served as associate director of this program of psychiatry and religion.

It was in 1958 that Dr. Stinnette first came to Grace Church in-the-Mountains, Waynesville as supply for the Rev. James Y. Perry, Jr. He has returned each summer since with the exception of 1959 when he exchanged pulpits with the rector of St. Christopher's, Oahu, Hawaii.

An avid reader, Dr. Stinnette is himself an author. His first book, written in 1955, and published by Seabury Press, was titled "Anxiety and Faith." "Faith, Freedom and Selfhood," also published by Seabury, was written during his first summer in Waynesville.

"Grace and the Searching of Our Heart," a volume of sermons, most of which have been delivered in Grace Church and at St. Christopher's, Oahu, was published this year in May. At present Dr. Stinnette is working on a monograph study of theology and the learning theory.

—Clare Taylor





*Parish house of Saint Barnabas Church, Murphy, N. C.  
Photo by Cherokee Scout, Murphy, N. C.*

## All Saints Day Offering To Be Given To St. Barnabas Church In Murphy

Would you have your child or any of your loved ones enter and use this building? We think not — not for worship, or fellowship, or Sunday School classes, or any other conceivable activity. Yet, this shell of a structure is the only place that the communicants of St. Barnabas Church, Murphy, have to carry on the activities that are needed to further the witness of a living church.

With true Christian concern and a feeling of responsibility, the Episcopal Churchwomen of the Diocese have voted that this year's All Saints Day Offering will go toward assisting these Episcopalians to have a fit gathering place.

This is a small church, small because comparatively few negroes are left in the area due to lack of opportunities and high school facilities. But the youth come home during the vacation months, and the mission families belonging to St. Barnabas live there year around.

This parish house is truly an investment in possible future growth, and can point toward new horizons for many, both for members of St. Barnabas, as well as for other God-centered people who live around them. Know that every penny of your All Saints Day Offering will be like a fortune in the accomplishment of building this new parish house. Dr. Rufus Morgan has contacted qualified people who have drawn up plans, and will supervise and assist in the construction.

The members of St. Barnabas have already held a benefit supper, and are eager to help themselves to the best of their capabilities. So remember them in your prayers, and know that when you give in memory of your departed loved ones, you are giving where every penny will be put to a real and much needed use.

## Parish House Dedicated At Trinity, Asheville

On the afternoon of September 9th at Trinity, Asheville, the parish family, from toddler to grandparent, gathered with their friends for the dedication of their new parish house. This new building, constructed at a cost of \$135,000, houses all of the offices, an informal meeting room, a music room, and nine classrooms.

It was truly a gala day.

The service began in the church with special music by the Senior Choir, after which the rector, the Rev. John W. Tuton, introduced various members of committees and many of the workmen. The family rejoiced in the recognition of these persons. Then the Senior, High School, and Junior choirs, led the congregation to the new building where the Bishop led the actual dedicatory prayers and hymns.

The Bishop was "wired for sound" and through this ingenious system he could be clearly heard as he proceeded through the various rooms, and up and down the stairs of the three floors, asking God's blessing upon them and upon those to whom this place can be "Home."

One child's comment about the Dedication: "It is sort of telling God we will try to take care of everything, isn't it? And if we ask Him to help us, He will."

One of the very nicest parts of the afternoon was the presence of many of the workmen and contractors who have been working on the building from the day of ground-breaking just one year ago. For these new friends and the entire parish family, Hymn 511 has come to have a special meaning. Everyone is coming to know more clearly what it means to let our vocation be to the glory of God, and to serve thankfully in response to His gifts to us.

Every task however simple  
Sets the soul that does it free;  
Every deed of love and kindness  
Done to man is done to Thee.  
Jesus, thou divine Companion,  
Help us all to work our best;  
Bless us in our daily labor,  
Lead us to our Sabbath rest.

—Hymn 511

### WHAT IS THE ANGLICAN COMMUNION?

(Continued from page 5)

there are nearly eight million Anglicans in Africa, for example, to say nothing of other continents, and nobody knows how many nationalities, languages, and dialects are included in our life and worship.

Second, what about relations with other churches? Our Anglican churches are in full communion with some other Christian bodies (i.e., we may freely receive the Holy Communion in each other's churches, and our bishops and clergy may equally freely exchange with theirs). This does not mean unity of organization or the full acceptance of what each church teaches; it means that each regards the other as a fully qualified church within the one Holy Catholic and Apostolic Church of Christ.

# News Around The Diocese Features:

... Mrs. Clara S. Patty of Chapel Hill, who will become the new administrator of Deerfield Home. Mrs. Patty, a native of Asheville, was a member of the staff at Christ School, Arden, for a number of years. The Diocese, her many friends in Asheville, and particularly at Deerfield, deeply regret that Mrs. Edward Gardner is leaving this area to return to her home in St. Louis. Mrs. Gardner and her late husband, gave a great deal of themselves to Deerfield and enriched the lives of many.

... The Rev. and Mrs. John Q. Beckwith of St. John's, Marion, who became the parents of a boy, on September 18th.

... The request, which was received from the National Council for information concerning how this Diocese changed from the quota system to the pre-budget canvass. This will be prepared, along with facts from other dioceses, into case histories to be distributed to areas considering taking the same step.

... The resolution which was incorporated into the minutes of a mid-summer meeting of the Board of Trustees of Patterson School, "expressing appreciation for the outstanding and dedicated services of the late Jesse C. Hawkins during his several decades of inspiring and creative work at the school . . . that his outstanding record is clearly exemplified by the successful lives of the great number of youth whom he taught at the Patterson School."

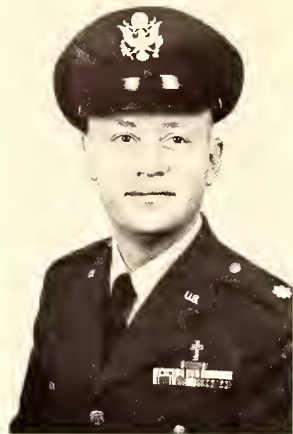
... Miss Maria Fletcher, who has now completed her official duties as Miss America 1962, and is enrolled at Vanderbilt University in Nashville.

... St. James, Hendersonville, which has had many interesting activities taking place during the past weeks. The wing has been completed on the parish house, and the first year of the Parish Day School has begun with 19 students in the first grade and two kindergartens in full swing. The Rev. O. O. Bill, a former perpetual deacon, was ordained to the priesthood on September 29th.

... The Women of St. George's, West Asheville, who made a visit to Appalachian School the first of this month. This is part of the church's Christian Social Relations program to acquaint the women with the institutions of the Diocese.

... Hamilton C. Witter, who was ordained to the Diaconate on October 4, at the Church of the Messiah, Murphy.

... An "adopted son" of the Diocese of Western North Carolina, Chaplain, Major, Herman M. Kennickell, Jr., USAF, who has been assigned to Shaw Air Force Base, S. C. Major Kennickell is from Arden, and attended the old Fairview High School, and Mars Hill College. He was ordained by Bishop Gravatt of Upper South Carolina in 1953, and served as Navy Chaplain for seven years before transferring to the Air Force.



... The Rev. Monroe C. DeVan, rector of St. Matthias Church, Asheville, for the past eleven years, who has left for Jenkinsville, S. C., where he will be rector of St. Barnabas Church.

... The Office of Institution and the service of Evening Prayer, which were conducted in September at St. Luke's Church, Lincolnton, for the Rev. Welch M. Tester. Taking part were Bishop Henry, the Rev. Mrs. Roland Whitmire, Frank McKenzie, Rodney Glasgow, Robert E. Johnson and James M. Hindle.

... "Saints and Sinners", an organization of young married couples at Calvary, Fletcher, which has just celebrated its first birthday. Their program, which has been very successful, has consisted of a serious study of the church and its teachings, and what it means to us in our day to day living.

... The new rectory of Grace Church, Asheville, which was blessed in late September at a service conducted by the Bishop. After the blessing of each room, an open house was held for all of the congregation and the Asheville clergy. The Rev. and Mrs. H. Hunt Comer moved into the rectory at 47 Lakeview Drive in June.

... The Rev. John Norton Atkins of Shulls Mills, near Valle Crucis, who died in Boone on September 12. Mr. Atkins, a retired minister, was 81 years of age, and a native of Bayonne, N. J. He was ordained by the late Bishop Junius Horner, and served churches in Morganton, Hickory, Bat Cave, Boone, Valle Crucis, Blowing Rock and Christ School. He was also chaplain of the Hospital at the University of the South.

... The Women of St. Mary's, Asheville, who have just completed making two full altar frontals (green and purple). The workmanship is exquisite and the frontals are truly beautiful.

... The Rev. James Hindle, who is now rector at Holy Cross, Tryon, and the Rev. Jesse Sparks, who is now priest-in-charge at St. Andrew's, Mt. Holly.



# Why TITHES ?

*It guides us by providing us with a method of intelligent giving.*

*It helps us by freeing our Church leaders from a preoccupation with money for the more important task of ministering to people.*

*It places us all, rich or poor, on an equal footing before God.*

*It helps us by enabling our Church to speak not about money in a begging attitude but about responsibility in a dignified manner.*

*It shows us in a concrete manner the everyday meaning of real gratitude to God for the many things He has given to us.*

*By making us responsible with a fixed percent of our income, it teaches us responsibility in the handling of all our possessions.*

*Like all truly Christian living, it brings to us the joy of an honest and important participation in God's work in this world.*

*It places us within a mighty tradition because it has Scriptural authority.*

*It helps us to see that all of living, even the making of a personal budget and the spending of money, can be done to God's glory.*



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H63

# The Highland Churchman

NOVEMBER, 1962



Official  
Publication  
of  
The Diocese  
of Western  
North Carolina

*Be always joyful, pray continually;  
give thanks whatever happens*



## How To Live Through It

When we are up against what looks like an impossible situation most of us are likely to ask in bewilderment. "How will I ever live through it?" On the eve of Thanksgiving Day, 1962, our nation and the nations of the world are up against awesome perils. These dangers which beset us on every side have to be faced and overcome if we are to live. The bodies of our fathers and brothers killed in two great wars and in countless smaller conflicts are planted in the fields and on the hills of God's good earth. We are faced with the winter of a Third Great War. We fear that the only warmth will be that of nuclear fission. We fear that the only crop which will spring from the grave-strewn hills and fields will be that of countless mushrooms of radio-active clouds from the bombs. We live in a time when our days are darkened by the tense newscasts. On the eve of Thanksgiving day we fervently implore. "How will we ever live through it?"

We are not the first to ask this question, though we may be the last. The Pilgrim families of Plymouth must have asked the same question when they faced the hardships of another winter. During their first winter in the new world, William Bradford wrote that "wanting houses and other comforts and being infected

with scurvy and other diseases which the long voyage and their condition had brought upon them, half of their company died, sometimes two or three of a day." By late winter, of the hundred who had sailed on the *Mayflower*, scarce "50 remained." Now in the autumn they began to prepare for the winter whose dreadful severity they now knew. There was a devout spirit of thanksgiving in the small colony when it was clear that they would have food for the winter. Governor Bradford had the inspiration to set aside a time of fasting and prayer.

On that first Thanksgiving, 342 years ago, the Pilgrims faced the winter with courage and thanksgiving because they had faith in God. Bradford reflected: "May not and ought not the children of these . . . rightly say: Our fathers . . . came over this great ocean, and were ready to perish in this wilderness: but they cried unto the Lord, and he heard their voice, and looked on their adversitie . . . And thus they found the Lord to be with them in all their ways . . . for which let his Holy name have the praise for ever, to all posteritie."

We today are that posterity.

(Continued on page 11)



## THE NEW EDITOR

By recent appointment of the Bishop, the Reverend Jack Finley Cooper, Assistant to the Rector of Trinity Church, Asheville, has been made Chairman of the Department of Promotion of the Diocese. As such, he will have special responsibility for strengthening communications within the Diocese (yes, The Highland Churchman is part of the Department's responsibility). He will also work to strengthen the sense of stewardship, in which he has had special training. His department stands ready to help parishes and missions in planning their stewardship programs.

Finley was born in 1935, the oldest in a family of five children. After graduation from Sylva, High School, Class of 1953, he went on to the University of North Carolina, working as a waiter part of the time at the Carolina Inn—He also worked summers as

a short order cook at Cherokee—thus he has become a connoisseur of good food.

His later training was at Virginia Seminary and includes a summer of Clinical training at Mendota State Hospital in Wisconsin, and a summer in training with the Rural Church Institute at Valle Crucis.

Since ordination in June of 1960, he has been at Trinity Church, Asheville. He has brought to that parish a special skill in dealing with young people and the youth program there has enlarged by his efforts. Among other youth interests, he arranged a city-wide youth rally of all the young people of the churches of Asheville. His special interest in communication and promotion played a substantial part in the success of the recent building fund drive at Trinity. — J.W.T.

Cover Photograph:

Mrs. C. A. Zabriskie

Mrs. William F. P. Coxe, Jr.

Quotation from I Thessalonians 5:16, 17, 18

## The Highland Churchman

P. O. Box 5074, Asheville, N. C.

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# House of Bishops Consider Work of The Church In A Troubled World

*By The Rt. Rev. M. George Henry*

On October 27th, the House of Bishops convened in Trinity Church, Columbia, S. C. Almost 150 Bishops, the largest number ever to assemble in this country, are in attendance. From the Philippine Islands to Liberia in Africa, from Alaska to Brazil, the Bishops assemble to consider the work of the church in a troubled world.

One of the privileges given the Bishops was a quiet day conducted by his grace the Most Rev. Arthur Michael Ramsey, the Archbishop of Canterbury, and Primate of all England. Instead of rushing madly into all of the many problems and activities that face the church, the Bishops withdrew for prayer meditation. Such a beginning under God's guidance marks the spirit with which our Bishops began the work before them.

Ten new Bishops were presented to the House of Bishops. These were the men who have been consecrated since the general convention. Your Bishop is more and more made conscious of the ever expanding church. Two new missionary Bishops are to be elected to serve in areas which show great promise. Those Bishops will serve in the Virgin Island, and in the northern areas of the Philippine Islands.

The House of Bishops plan to issue guiding statements on four great issues facing the church: 1) the international situation; 2) movements within the church and the place for them; 3) the whole movement toward the unity of the church; and 4) the racial tensions throughout the whole world. None of these problems have easy answers, but all of them offer whole areas when the reconciling love of our Lord and Saviour can and does bring light and peace. Under God we shall see His will being done on earth as in heaven.

Dr. William G. Pollard, a nuclear scientist, and a priest of the church spoke to the Bishops. Representing a committee of the general convention, he brought a report on "the church's attitude toward war and peace." Because of serious differences of opinion on his area of man's life, it was felt necessary to give some guidance. Christ died for those of other ideologies, races and nations as well as for us. Therefore we must recognize God's concern for them. At the same time the heritage given us by the church has been committed to us. Are we to protect it or allow it to be destroyed? How can the church serve the pacifists, the men in the armed forces, the scientists on government projects, men in politics, men in national positions of responsibility, and so forth? The church has the responsibility to minister to the needs of all men. The task of the church is to reconcile and redeem all of the situations that man's sins have created. There are no easy answers. Humbly we seek God's light in the redemption of the world, knowing in faith that His will is eternal. The central vocation of the



church as the church is that we pray earnestly for peace with justice and truth.

As I write this we are just beginning our deliberations of many subjects. We shall consider certain problems that are our common problems. There is the matter of the relationship of the bishop to his clergy. There is the increasing problem of emotional illness among the clergy. How much of this problem can be traced to the Bishop and his failure to be a good pastor to his clergy is to be considered. Every bishop has a great concern regarding this responsibility.

Certainly the great experience shared by all of us is the richness of the fellowship in Christ. To be a part of a fellowship of men who have great variation of background and custom . . . to see men with whom you may differ violently on the best strategy for the advancement of the church. . . to argue as hard as you can, . . to dwell together for a week . . All of this within fellowship of the Holy Spirit within the church is a great experience, a refreshment, and a strengthening power for everyone of us.

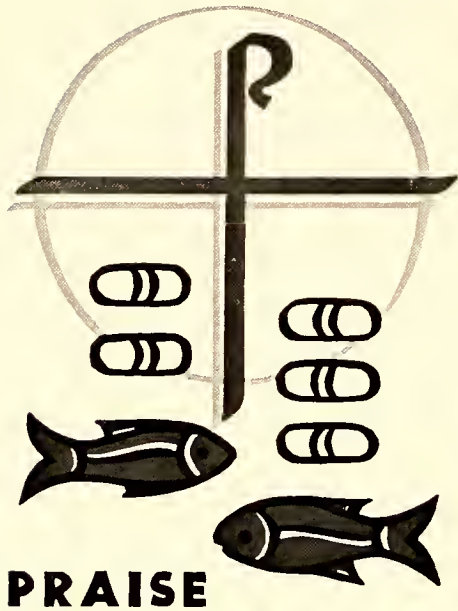
I am more and more impressed with the vitality, and the richness of our Christian fellowship. The vari-

(Continued on page 7)



# Thanksgiving and Worship

By the Rev. Paul Chaplin, St. Mary's Church, Asheville



## THE LORD, FOR HE IS GOOD +

Thanksgiving is one of the notable feast days of the year. It is a day of family gatherings and a day of love and joy and abundance. Surely one of the outstanding features of our American way of life is that we do have a Thanksgiving Day. The first Thanksgiving Proclamation, dated 1663, is in the records of the Plymouth Colony in Massachusetts.

This was a harvest thanksgiving on November 25, and the words of the Proclamation were: "It hath pleased God in some comfortable measure to bless us with the fruits of the earth."

The first national Thanksgiving Day was proclaimed by Continental Congress on December 28, 1777, to celebrate the decisive victory over General Burgoyne at Saratoga. Twelve years later at the recommendation of Congress, George Washington appointed a national Thanksgiving in honor of the adoption of the new constitution. These were all days to celebrate special and unusual occasions. Finally, in 1863, Abraham Lincoln started the custom of proclaiming an annual day, a time "when all the people of this republic are summoned to give thanks to Almighty God."

Because our nation has been so richly blessed with material plenty it is fitting that we designate a regular, national day to take stock of our blessings and to lift our hearts and lives in gratitude. For us Thanksgiving Day is a family day. On this day memories of child-

hood are recalled. Here the broken links of family affection are restored. The head of the family blesses the abundance of turkey, cranberries and pumpkin: "Bless, O Lord, this food to our use . . . and make us ever mindful of the needs of others."

This month as our families and churches celebrate this great feast day, we may find ourselves filled with questions: Are we thankful to God on this day for the harvest of plenty? Are we thankful to God for family and friends? Are we thankful this day and every day to God for the gift of His Son? Are we thankful that He comes into our midst in the celebration of the Holy Communion. Here truly is the culmination of the great Thanksgiving feast. One of the most familiar and frequent names for Holy Communion, a name given early in history, is *Eucharist*, Greek for "thanksgiving."

This service represents our true Thanksgiving for it represents the radiant joy of worship and gratitude. This service of our church reminds us that ours is a religion of joy. The Holy Communion, the Eucharist, proclaims a gospel of joy, praise and thanksgiving.

The Eucharist is a great "Thank You" to our heavenly Father from all his children. The words of the service make us aware of the many blessings He bestows upon us—blessings which we are apt to take for granted. The words of the service in the Book of Common Prayer remind us of our blessings and at the same time express our thanks to the Giver.

The words *thanks*, *thanksgiving* and *thankful* occur many times in the order of service. After the *Sursum Corda* we hear, "Let us give thanks unto our Lord God," followed by "It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks . . ." We hear further that our Lord gave thanks: ". . . and when he had given thanks . . ."

We give "most hearty thanks" for the many benefits of His gift to us. We pray that God will "accept this our sacrifice of praise and thanksgiving." The service ends with a thanksgiving, "we most heartily thank thee", and with a hymn of thanksgiving, "We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee . . ."

As Christians we have a very special reason for giving thanks. We give thanks to God because He gave and gives Himself to us. As we receive Him in the Sacrament of the bread and wine we hear the Good News: "The Body our our Lord Jesus Christ . . . feed on Him in thy heart by faith with thanksgiving. The Blood of our Lord Jesus Christ . . . be thankful."

God gave and gives and will always give Himself to us. In response we give thanks to Him by giving ourselves in loving service.

# Gratitude and Maturity

By Jane S. Craig and Robert L. Craig

In the secular world of 1962 we pause again to join one another in the season we know as Thanksgiving. To true Christians everywhere, this is not a season but a particular time to recognize that which we should feel each day and should acknowledge whenever we pause.

The Christian doctrine is based upon man's dependency upon, or need for, God. We believe that we can be true Christians only when we admit that without His help we are incapable of reaching our goals. We also believe in God's power to console us in times of trouble and adversity and to forgive our wrongdoings. To varying degrees, Christian denominations and sects believe that God can be wrathful, vengeful and punitive when their behavior displeases Him, and some people depend upon their fear of such disapproval or punishment to maintain socially acceptable behavior. For all these services which God performs for us, Christians feel, or are expected to feel, thankful.

Without disrespect for Christian doctrine, psychologists and psychiatrists consider the concept of God, or at least each man's individual concept of God, as an outgrowth, evolution or sublimation of the young child's perception of his parents, particularly his father. Theology recognizes such a relationship in the term, "Our Heavenly Father." Many adults, when asked to give their conception of God, will describe the attributes of their own fathers as they knew them in childhood. If a person professes atheism, the chances are that his father was missing or unimportant or that he has some reason to repudiate him. This substitution of God for the earthly father or parents is a gradual process which occurs during late childhood and adolescence, as the child strives to become self-sufficient and as the human faults and short-comings of the parents become increasingly apparent to him and cause him to give up his infantile, idealistic conception of their omnipotence and omniscience. Without his realizing it, the maturing child's acceptance of God is an admission of his continued need to depend upon a source of power and security outside of himself.

Some people, who deny their need to depend, feel that all they have has rightly been given them as a reward for hard work, right living, or some other virtue. Consequently they feel no real gratitude. The most positive aspect of such a person's gratitude is often a thankfulness that he has succeeded in avoiding the difficulties and failures which have plagued others. Many a successful man feels that he alone is responsible for the good things he has achieved and is grateful that he can live alone and not depend on anybody. Pride, jealousy, arrogance and hate are signs of a man's inability to admit his dependence upon his fellow man and upon a power higher than himself. Inability to admit or accept in oneself a universal emotion or need, be it anger, sexual feelings or dependency, is usually an indication that this particular drive is over-developed and therefore feared as a threat to one's integrity and interpersonal relations. Thus, the man



*With celestial gifts You have  
lavishly enriched Your children,  
almighty God—preserve them  
in Your grace +*

who blatantly denies his need for his fellow man or for God is likely to be very insecure and dependent at heart.

The Pilgrims are an example of strong men who depended gratefully upon each other and upon God. The hardships which they suffered could have made them resentful and hostile toward the God for whom they had endured so much. On the contrary, they counted their blessings, rather than their miseries, and expressed gratitude to God, who had enabled them to live through their first year in the New World. Freedom to worship as they wished, and faith in an ever-present God on whom they could depend, were so important to them that they expressed their gratitude in what became, traditionally, the first observance of Thanksgiving Day. God was their father who had provided for them—the same God who gave his only Son to show how much all men meant to Him. How could those who had survived do less than be thankful?

One way to express gratitude is to pass on to others the blessings which we have received. In fact, this is the only way in which a child can truly repay his parents for the love, work and sacrifice which they invested in his upbringing. His parents feel duly rewarded if he grows up to be a mature, responsible and successful member of society and a good parent

(Continued on page 11)



# Study of Rim of East Asia

More Episcopalians will be speaking with Oriental accents this year than ever before.

Parishes and study groups across America are concentrating on the new concept of unified missionary education which has everyone learning the same thing, at the same time, about the various parts of the world where the Church is about her evangelizing business.

Focus this year is on "The Christian Mission on the Rim of East Asia." The unified parish program pulls together the many strands of missionary education in a church, from pre-school Sunday school classes to mid-week adult study groups. Specific areas of study are Korea, Okinawa, Taiwan, and Hong Kong.

Integrated study materials from the National Council, Seabury Press, and Friendship Press of the National Council of Church of Christ combine to bring home to children, youth, and adults their mission and the Church's mission in some of the world's hottest spots.

Materials include a guide and resource list for preparing a unified parish program on missionary education, study books for all ages, leaders' guides, maps, fact sheets and Overseas Reports, and many more.

Intimately connected with this year's study emphasis are the objectives of the 1963 Church School Missionary Offering, which will go to advance the work of the Church on the island of Taiwan. Young people will also give to the support of this work through the Episcopal Young Churchmen's Offering.

## College Foundation Formed

Presiding Bishop Lichtenberger has announced the creation of the Foundation for Episcopal Colleges, Inc., "to promote Christian higher education in the tradition of the Episcopal Church."

The eight member colleges associated by history and conviction with the Episcopal Church include: Hobart College, Geneva, N. Y.; Trinity College, Hartford, Conn.; Kenyon College, Gambier, Ohio; University of the South, Sewanee, Tenn.; Bard College, Annandale-on-Hudson, N. Y.; Shimer College, Mt. Carroll, Ill.; St. Augustine's College, Raleigh, N. C.; and St. Paul's College, Lawrenceville, Va.

"These colleges can do much to assure the future of the Church in the field of higher education," Bishop Lichtenberger said. "And, the very fact of the Foundation's organization, solidifies and intensifies the Church-college relationship. It will interpret the aims, functions, and needs of the colleges to members of the Church; foster and cultivate active participation by Episcopalians in support of the colleges; and seek funds and properties for furtherance of the work of member colleges."

Membership in the Foundation is limited to the presidents of the eight founding colleges, the Presiding Bishop, and the presidents of "such other independent, four-year accredited colleges or universities, associated by history and tradition with the Episcopal Church."

The Foundation's formal organization took place in a meeting in early September and it was incorporated

# ORDER BLANK

for 1963 Church School Missionary Offering Materials

## DEC. 1, 1962

DEADLINE FOR ORDERING:

Offering Boxes, 1 cent each	\$ _____
O Lord, Open Thou Our Lips record folder, 10 cents each	\$ _____
Mission to Taiwan filmstrip with reading script, \$2.00 per copy	\$ _____
Come Visit Shan coloring book 2 cents each	\$ _____
For Children Only? adult folder, 75 cents per 100	\$ _____
Four-Piece Poster Sets, 5 cents per set	\$ _____
What Say Ye Of Christ? letter folder.	FREE
What Say Ye Of Christ? contest sheet.	FREE
Who Is Shan? leader's manual, Quantity limited to 5 per parish — as long as they last.	FREE
What Have I To Do With Thee? youth folder.	FREE
Youth Offering Olme Folder.	FREE
Dedication and Presentation Services Card.	FREE
Order Blank for Church School Missionary Offering materials.	FREE
TOTAL ENCLOSED	\$ _____

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## THE NATIONAL COUNCIL

281 PARK AVENUE SOUTH, NEW YORK 10, NEW YORK

Order blank for Mission Study materials from recent mailing of Advance Information.

in the State of Connecticut September 24, 1962, with temporary offices at Trinity College.

Dr. Albert C. Jacobs president of Trinity College, has been elected chairman, with Dr. Edward C. McCrady, president of the University of the South as vice-chairman.

## Secretary Is Appointed To The House of Deputies

NEW YORK—Presiding Bishop Arthur Lichtenberger and Clifford Morehouse, president of the House of Deputies, announced today the succession of the Rev. Canon Charles M. Guilbert to the position of secretary of the House of Deputies.

Canon Guilbert, who is secretary of the National Council of the Episcopal Church and first assistant secretary of the House of Deputies, succeeds the Rev. Samuel N. Baxter, rector of the Church of the Good Shepherd, Austin, Texas. Mr. Baxter's resignation became effective October 15.

Canon Guilbert, prior to his election as secretary of the National Council in 1961, was rector of St. Clement's Episcopal Church in Berkeley, Calif., for five years.

A lifelong Westerner, he was born November 6, 1908, at Parral, Chihuahua, Mexico. He graduated in 1934 from the University of Chicago and in 1936 magna cum laude from Seabury-Western Theological Seminary at Evanston, Ill.

# The Peace Corps

Since the founding of the Peace Corps by the United States Government, many Church people have raised questions about the relationship of this Corps of well-trained and competent young volunteers with the missionary work of the Church abroad. Experience now shows us that in many areas Peace Corps appointees are working close to the established institutions of our Church's overseas mission. This is not because Peace Corps people go as "evangelists" in the traditional sense of the word, but simply because they go to countries where the Church's institutions are, in fact, the only institutions work in intimate contact with the people.

An example of this can be seen in Liberia. In this country, the program of education of the Episcopal Church is carried on through 42 elementary schools, five high schools, and Cuttington College and Divinity School. For many years, both Bishop Harris and the Liberian Government have looked on the elementary and secondary school education system of Liberia as the weakest link in the whole chain of the development of an enlightened citizenship. Bishop Harris is constantly presenting the Overseas Department with programs calling for stepped-up teacher training, improved buildings, and facilities, and extension to reach a larger number of youth. This year, the Peace Corps begins its operation in Liberia with a minimum of 75 Peace Corps cadets, who arrived in late August and early September. The schools of the Episcopal Church in Liberia—many of which have been recognized by the Liberian Government—expect to profit by this program to the extent of a least two Peace Corps teachers for each of our secondary schools, plus Cut-

tington College, and Bishop Harris reports, "These teachers will strengthen the present staff."

In another part of the world—namely Ecuador—the members of the Peace Corps are playing an important part in the parish life of our new and thriving mission. A new Spanish-speaking chapel and social service center is to be opened in Guayaquil soon. The present parish of Iglesia Cristo Rey, will be responsible for developing this new center and with the help of some of the Peace Corps members of the parish, classes for adults in Home Economics, Cooking, Sewing, Hygiene, Carpentry, Electricity, Mechanics and Tailoring will be interwoven with courses on the Christian Faith and Religion for those who wish to take them. The parish library is becoming an important meeting place for Ecuadorians and members of the Peace Corps find it a quiet place where they can get away from the difficult areas where they are living and working. The Rev. Charles Pickett, of Guayaquil, writes—"I invite two or three of them (Peace Corps members) for one good meal a week, and I have just had my second wedding in Ecuador—two of the Peace Corps kids".

It is important for us to realize through this that the mission of the church is carried on not only by people who are officially appointed and paid by the Overseas Department of the National Council, but that it is a cooperative mission delivered into the hands of faithful Christians, working in all places, under all conditions, and faithful to a common Lord. Certainly, in both Liberia and Ecuador, and in many other places, our Church is grateful for the dedicated hard work and commitment of many of the young Peace Corps cadets.

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## *U. S. Religious Groups Call Conference*

A National Conference on Religion and Race will be jointly convened by Protestant, Catholic and Jewish groups in Chicago next January.

The Conference will bring religious denominations and religiously identified agencies concerned with interracial justice to Chicago January 14 through 17, 1963. 600 clerical and lay religious leaders will be invited to take part in the meeting.

Purpose of the Conference, "is to bring the joint moral force of the churches and synagogues to bear on the problem of racial segregation. The meeting will deal with the distinctive role that religion and religious institutions have to play in removing racial segregation and securing acceptance for all Americans. The conveners hope it will begin a broader religious attack on problems of racial injustice.

Dr. J. Oscar Lee of the National Council of Churches, Rabbi Philip Hiat of the Synagogue Council of America and Father John Cronin, S.S. of the National Catholic Welfare Conference indicated that they expected to examine the actual role of religious institutions in racial situations and increase the effectiveness

of religious action in this area. They expect it 1) to promote the development and exchange of ideas on programs, 2) to develop greater friendships and working relationships in the field of racial justice among churchmen of different faiths, 3) to demonstrate the concern of the nation's religious leaders over racial segregation by a statement of conscience, 4) to result in cooperation on practical local programs.

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### HOUSE OF BISHOPS

(Continued from page 3)

ation that exists between a little thatched hut in a rural mountain area of the Philippines, and a well appointed cathedral with beautiful music and an adequate staff is tremendous, yet all are one in the Body of Christ. The American Indian, the Negro, the Eskimo, the Mexican, the Puerto Rican, the Liberian and the White, Parish . . . All of these are one in Christ. This should give us some foretaste of the Kingdom of God wherein all are "one in Christ Jesus." May our vision and our feeling . . . our love . . . be enlarged to the fulfillment of God's purpose.



# Bishop Henry Elected President of Sewanee Province

The Bishop of Western North Carolina, the Rt. Rev. M. George Henry, was elected President of the Fourth Province (Sewanee) on Thursday, October 25, succeeding the Rt. Rev. Henry I. Loutitt, Bishop of South Florida. The Thirty-First Synod of the Fourth Province and the Provincial Meeting of the Episcopal Churchwomen and the Daughters of the King met at Christ Church, Pensacola, Florida, on October twenty fourth and twenty fifth.

The programs and speakers of the meeting centered about the Presiding Bishop's Fund for World Relief and the Cuban refugee situation. The Rev. Alex Jurison and the Rev. John Abbott spoke on the Episcopal Church's participation in Church World Service through the Presiding Bishop's Fund for World Relief. The Rev. Canon A. Rees Hay and Mrs. Carmen Ibanez spoke on the Cuban situation.

Parishes wanting to know more about their participation in the Presiding Bishop's Fund may write to: The Presiding Bishop's Fund for World Relief, 281 Park Avenue South, New York 10, New York. The Synod approved a motion that the Province continue its support to the parishes of Florida in their work with Cuban refugees. Inquiries and funds should be sent to: The Diocese of South Florida, Cuban Refugees, Box 597, Winter Park, Florida.

On Thursday morning about eighteen delegates and their wives or husbands from Western North Carolina held a birthday breakfast in the Carlos Room of the San Carlos Hotel honoring Bishop Henry. From Pen-



sacola Bishop Henry and the other bishops of the Province went to Columbia, South Carolina, for the meeting of the House of Bishops.

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## *Window Dedicated To Forrest Butterworth*

The Fatherhood Window in the Cathedral Church of St. John the Divine in New York was unveiled and dedicated to the glory of God and in memory of George Forrest Butterworth, on Sunday evening, October 14. Dedicated by the Bishop of New York, the Rt. Rev. Horace W. B. Donegan, the window is on the north side of the cathedral and balances the Motherhood Window directly across from it. The dedication was followed by Evening Prayer and a sermon by the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury.

The window was given by Mr. Butterworth's wife, Eva Horner Butterworth, whose father was Bishop of Western North Carolina.

George Forrest Butterworth was at the time of his death a senior partner in the law firm of Cadwalader, Wickersham and Taft, was Chancellor of the Diocese of New York and a Trustee of the Cathedral Church of St. John the Divine, and had served on the vestry of Christ Church, Rye, for twenty five years.

Mr. Butterworth gave the lighting in Trinity Church, Asheville, in memory of Bishop Horner, and also gave the south entrance and steps of Trinity. His brother-in-law, Mr. Junius M. Horner, and his sister-in-law, Katherine Horner Hall, now live in Asheville.



*The Late George Forrest Butterworth.*

# ADVENT WREATH

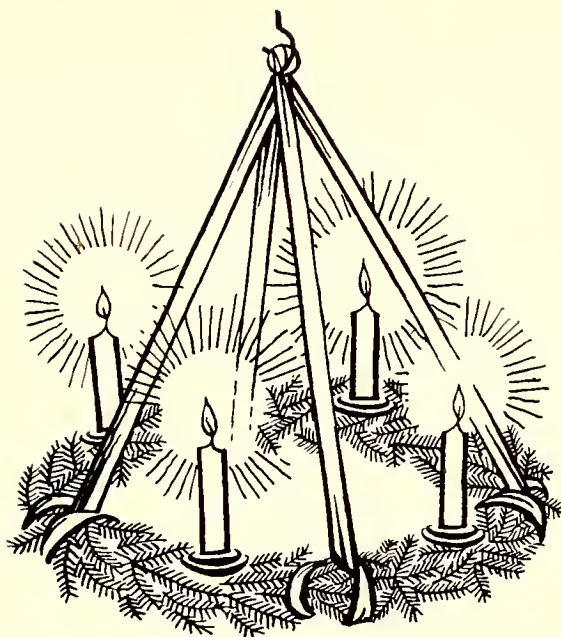
Advent is the beginning of the new church year. It is the time when we prepare for the coming of Christ. The theme of the sermon is one of joyous expectancy. During these four weeks we make ourselves ready to receive our Lord in all the hidden ways that He comes to us—in other persons, in His Church, in the Holy Communion.

An Advent wreath is one of the most popular means of helping us to make sure that these weeks are not merely a period of hurry to get ready for a holiday, but more deeply, a season of preparation for Christ. German in origin, it was taken, so we are told, from the pagan fire wheel. The wreath represents the cycle of thousands of years from Adam to Christ during which the world awaited the coming of a Redeemer. The circular wreath also reminds us that God's love is eternal. Too, it represents the cycle of years since Christ's first coming that we have been awaiting His second and final coming in glory.

An inexpensive wreath may be easily assembled by securing laurel, boxwood or other evergreens to a styrofoam wreath form. Laurel is practical because it does not shed when suspended over the dining room table. Also, laurel is a symbol of victory, and thus reminds us that Christ's coming means victory over sin and death. The wreath bears four candles, equally spaced: Three purple ones to be lighted on the "penitential" Sundays, and a rose colored one for *Gaudete*, the last and joyful Sunday in Advent. The wreath may be set on the kitchen or dining room table. However, it is most appealing when suspended by four purple ribbons from a light fixture in the ceiling.

Before the evening meal is a meaningful time to use the wreath. The father of the family begins with the Advent antiphon: "Our King and Saviour draweth nigh!" and the family responds, "O come, let us adore him!" Then the father may read the proper Advent collect and give thanks for the food. On the First Sunday in Advent and all during that week, one candle is lighted and the Collect from the Holy Communion of that Sunday is said. The following week, two candles are lighted, with the Collect for the Second Sunday, and so on, until Christmas Eve. In this way, among all the extra tasks of this season, at least once a day we give ourselves time to think of the meaning of Advent and Christmas: The dawning of the Light of Christ and the coming of Christ into our hearts.

At the end of Advent, candles and ribbons may be changed to white, evergreens renewed, and tiny Christmas balls added to decorate the wreath. The wreath is then kept until Epiphany.



## Advent

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### Lemon Drop Lounge

The Lemon Drop Lounge is fast becoming one of the most popular gathering places for Episcopal Young Churchmen in the city of Asheville. Three rooms of the old rectory of All Souls, Biltmore, were transformed into bright, informal recreating, sitting, and meeting-class rooms that invite the teen-ager to relax and be himself.

Orange and yellow is the color scheme and the curtains, lamp shades and furniture are mostly of wicker or basketry. A tree hat rack decorates the hall wall, and a snack bar, created out of old shutters, is the center of attraction in the recreation room.

St. Faith's Circle is responsible for the Lounge. Mrs. Joel Adams, Mrs. George Coggins, Mrs. William McGuffin, Mrs. William McKee, Mrs. George Swift, Jr. and Mrs. C. A. Zabriskie, among others, gave of their time and talents to decorate the lounge. Robert Garrett designed the lighting.

True to its name, lemon cookies and lemonade were served at the Lemon Drop Lounge during its first open house on October 21, which was attended by some sixty enthusiastic Episcopal Young Churchmen from the Asheville Deanery.



## BRIEFS OF DEANERY MEETINGS

**SHELBY**—Christian Education was the theme of the meeting which was held October 21 at St. Gabriel's, Rutherfordton. The Rev. Roland Whitmire is Dean and was very gratified with the attendance.

**LENOIR**—The Church of the Ascension in Hickory was host to the meeting on October 14, which featured talks by the Rev. James Y. Perry, Jr. on "How, When and Why Work of the Church" and Robert Noble, assistant superintendent of Thompson Orphanage. At the women's meeting, Mrs. Robert B. Campbell, Diocesan Chairman for the Washington Cathedral, showed color slides of the cathedral, giving its history. The men's division, with Kenyon Zahner of Ephiphany, Newton, president, discussed the Committee of 1,000 and William McKinney of St. James, Lenoir, president of the Episcopal Young Churchmen conducted a discussion on stewardship. The Rev. Robert Campbell of the host church is the Dean.

**MARION**—College work was highlighted at this meeting on September 30, at Trinity, Spruce Pine. The Bishop, The Rev. Kenneth Donald, St. James Black Mountain, the Rev. Todd Ferneyhough, chaplain at Appalachian State Teachers College, and Robert Phelps, headmaster of Appalachian School were the speakers. The Rev. John Carter, Grace, Morganton, is the Dean.

**WAYNESVILLE**—The Rev. James Y. Perry, Jr., spoke on the "Re-evaluation of the Deanery Plan on the Part of Churches and Individuals" at the meeting on October 28 at Grace Church, Waynesville. Mrs. J. F. B. Camblos of Trinity, Asheville, spoke to the Women's Division on "What It Is Like to Become a Member of the Episcopal Church". Mrs. Tom Murray of St. John's, Sylva, was named new president of the Division. Various men offered their services as lay readers at Cherokee until a priest can be obtained. The Rev. Frederick Valentine of St. Phillip's, Brevard, is Dean.

**ASHEVILLE**—The Rev. Paul Chaplin of St. Mary's, Asheville is the new Dean and his church hosted the meeting on October 14. A panel discussion on "Your Whole Life" was moderated by David Ling of Grace Church, Waynesville, with Dr. William Highsmith, President of Asheville-Biltmore College speaking on Stewardship of Abilities; James Gerald Cowan, Trinity, Asheville, retired executive vice president of Wachovia Bank, Stewardship of Money; and Mrs. George Macatee, Trinity, Asheville, Stewardship of Time.



*Photo by The Cherokee Scout*

The New Rectory of The Church of the Messiah, Murphy is at last a reality. The cost of the rectory was \$10,500, of which \$6,000 was realized from the sale of the old rectory, \$2,150 was given by the Diocese, and \$2,705.00 was raised by the congregation and friends.

### John E. Taylor Is New Rector At Grace Church, Waynesville

The Rev. John Ecklin Taylor became the new rector of Grace Church, Waynesville, last month. Mr. Taylor came to Waynesville from the Diocese of East Carolina, where he had served since 1958 as rector of Grace Church, Plymouth, and St. Luke's, Roper. He was also Editor of *The Mission Herald*, the Diocesan publication.

A Tar Heel born in Washington, N. C., in 1924, Jack attended high school in Norfolk, Va., and was graduated from the University of North Carolina in 1950 with a BA Degree. He received his BD Degree from the University of the South in 1956, and was ordained by Bishop Thomas H. Wright of the Diocese of East Carolina in Wilmington in February of 1957.

Doris Green Ogburn and John Taylor were married in 1951, and are now the parents of two small children, Mark, aged five, and Carol, six. Before going to Plymouth, Mr. Taylor was minister-in-charge of Christ Church, Hope Mills; St. Phillip's, Fayetteville; and the Good Shepherd in Tolarhart.

The Diocese welcomes the Taylors to the mountains, and the Waynesville Deanery has already elected Mr. Taylor as the clergy representative to the Executive Council of the Diocese.

# News Around The Diocese Features:

... The Rev. Paul Chaplin, St. Mary's, Asheville, who will serve as Dean of the Asheville Deanery, filling the vacancy created by the resignation of the Rev. C. A. Zabriskie, All Souls, who is recovering nicely from recent surgery.

... *Canterbury Tales*, a newsletter, which will be distributed shortly, the first publication of the Canterbury Associations in the Diocese. Miss Joan Bruning of Western Carolina College is serving as the Editor of the publication.

... \$1,640.00, which is the generous total offering received from this Diocese for "Operation Food", the Cuban Relief project.

... Miss Jean Webster, Director of Religious Education, Trinity, Asheville, whose engagement to T. Edmund Whitmire, also of Trinity, has been announced. The marriage ceremony will be performed November 24th at Trinity.

... "Thank The Lord", the message, which stood high in frosting on a special cake, and reflected the feeling of the congregation of St. Luke's Chunn's Cove. The cake was the climax of a special dinner celebrating the first anniversary of Pierre DeSaix's ministry at the church. The event was a complete surprise to the subject, whose life was reviewed pictorially, with Mrs. Mary Astad as narrator and author of the script, assisted by Mr. Albert Davis. Table decorations depicted various phases of Mr. DeSaix's life, right up to the little white replica of St. Luke's Church.

... The Rev. Kenneth Donald, St. James, Black Mountain, who is attending an Institute for Advanced Pastoral Studies in Bloomfield Hills, Mich., which is being led by Dr. Reuel Howe, author of "Man's Need and God's Action" and "The Creative Years." The nine day institute will end November 20.

... "Shadow and Substance", a religious drama, which will be performed at Warren Wilson College, December 14th and 15th at 8:15 p.m. The drama, a three-act play by Paul Vincent, is concerned with the study of the spiritual versus the rational approach to religion. Mr. David Hempleman, Professor of Languages at the college, will direct the play and admission will be free of charge.

... The five-day preaching mission, which will be held at St. James, Hendersonville, beginning December 2nd. The Rt. Rev. C. Alfred Cole, Bishop of the Diocese of Upper South Carolina, will conduct the nightly sessions, which are being held to revitalize the lives of the members of this parish. It is hoped that members of other churches in the Deanery will attend.

... The Bishop's Secretary, Mrs. Dorothy G. Campbell, Trinity, Asheville, who was married to Paul Daggart Karsten, Jr., also of Trinity, on October 6th. Mrs. Karsten was the widow of Edward R. B. Campbell.

... The Diocese of Western North Carolina, which is one of ten of the fifteen dioceses in the Fourth Province, which has paid its provincial quota as well as its quota to the national church.

... The Rev. and Mrs. H. Hunt Comer, Grace Church, Asheville, who are the parents of a daughter, their first child. The baby girl was born on Tuesday, October 23.

## Gratitude and Maturity

(Continued from page 5)

to his own children. Some adults, who have never fully matured, feel that they must repay their parents in kind by taking care of them, in their later years, as they themselves were cared for in their youth. Such people are likely to make excuses for their mediocre successes in life or their failures to marry or bear children by saying that they are obliged to care for their parents, whether they need care or not. When one of the authors (R.L.C.) encounters such persons in psychotherapy, he sometimes tells them the following fable to illustrate what they are doing:—

Among a certain species of bird which migrates across a sea between its summer and winter habitats, there was once upon a time a mother bird whose young had not learned to fly well enough to cross the sea when the fall migration occurred. Therefore, she undertook to carry each of her three baby birds across the sea on her back. While carrying the first bird she asked, "What will you do to repay me for what I am doing for you?" The baby bird answered, "When I am grown I will carry you across the sea." The mother bird was not satisfied with this answer, dumped the stupid baby bird into the sea, and went back for another. She asked this one the same question, received the same answer, and also dumped it into the sea. Then she carried the third baby bird on her back and asked it the same question. This baby bird answered, "There is nothing that I can do to repay you directly, Mother, but I promise that when I am grown, if my babies cannot fly across the sea, I will carry them on my back." Satisfied with this answer, the mother carried her child the rest of the way.

## How To Live Through It

(Continued from page 2)

This Thanksgiving Day let us do our best to recreate the spirit of that first Thanksgiving by duplicating on our tables as faithfully as possible the pattern set by the Pilgrims. But let us also face our winter of cold and hot wars with the same resources of faith in God with which they faced the perils of their winter. Today we too can cry unto the Lord and he will hear our voice and look on our adversities.

In this Thanksgiving season we too have a hard winter ahead. We are faced with total annihilation. Everything for which we have lived and sacrificed and died is threatened. How will we ever live through it? We can live through it because we have a great faith. Our "labor is not in vain in the Lord."—J.F.C.





*Anxiously am I  
awaiting the Lord,  
expecting God,  
my Savior +*

A D V E N T, 1 9 6 2

D E C E M B E R 2 - 2 4

ADVENT CORPORATE COMMUNION FOR MEN AND BOYS OF THE CHURCH  
DECEMBER 2, 1962

# The Highland Churchman

DECEMBER, 1962

JAN 3 '63

*They saw the young  
Child with Mary his  
Mother, and fell down  
and worshipped Him.*







## THE BISHOP'S CORNER

As I write, we are beginning the Advent season. Another Church year has begun. We prepare for the great festival of Christmas, at which time we rejoice that the Word was made flesh and dwelt among us.

One of the failures of our lives within the church year is that we constantly are driven into the historic year. We are too involved and constantly place ourselves in 1962. That means that we think of our Lord's entrance into human life as taking place one thousand nine hundred and sixty-two years ago. That is too far in the past for it to mean very much to one now. Such is our reaction.

However, did you ever stop to think what we actually say when we use 1962 A.D.? *Anno Domini*: In the year of our Lord. Every year is the year of our Lord. In every year Jesus enters into human life.

The preparation for the Coming of God into human lives is still given unto us by the Church, not long ago, hut now. Look at the Advent Collects. For the First Sunday in Advent: "cast away the works of darkness, and put upon us the armor of light." This means to take an inventory of ourselves and prepare for His entrance into our lives. For the Second Sunday in Advent: "Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them. . . ." This means that through the Holy Scriptures we may be prepared for His entrance, making our lives eternal in quality. For the Third Sunday in Advent: "Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way. . . ." This means that God may enter our lives through the work of the clergy. For the Fourth Sunday in Advent: ". . . raise up . . . thy power, and come among us. . . ." In a close relationship with God we may be delivered from those things that keep God out of our lives.

Advent is not to prepare to remember what happened two thousand years ago. It is to prepare us through self inventory, the Scriptures, the ministry and a recognition of God's Power that this year Christ may enter into our human lives.

## ABOUT THIS ISSUE...

**THE COVER.** The woodcut on our December cover is by Mary Louise Woolcott and is the same size as the original. The artist is a member of All Souls, Biltmore, and is now studying and painting in Madrid. The quotation is from Matthew 2:11.

**FEAST OF LIGHTS.** The photograph on page 2 is by Bert Shipman of the *Asheville Citizen-Times*. The altar is that of Trinity Parish, Asheville, and the servers are Richard M. Taylor, Jr., and Granville Taylor.

**POETRY.** Members of the Diocese are familiar with the poetry of the Rev. Rufus Morgan, Cartoogechaye, and the Rev. Norvin Duncan of Asheville. The poem by the Rev. John Walter Tuton was originally on a Christmas card. Elizabeth Field lives in Asheville, is a member of Trinity Parish, plays the piano, is interested in spiritual healing and is from an unusually gifted New England literary family. Edith Gates, a member of Trinity Parish, taught school in Ohio and at Berea College and now has a book at the publishers. Ann Hunter Jenkins is the daughter of a clergyman, the sister of a clergyman and married her parson husband of Calvary. Fletcher, while a secretary at Virginia Seminary. Hope Robertson Norburn writes poetry and composes music for many of her poems; she is known for her painting and is a member of All Souls, Biltmore. Mildred Lawry Turpin is a member of St. Luke's, Chunn's Cove, and is well-known for her wood carvings.

**ART.** The nativity scene on page four is from a Seabury Press bulletin. The line drawing on page five is by Anne Field Cox, a life-long resident of Asheville, who, in addition to her duties at Asheville Country Day School, is the mother of three young boys. She attends All Souls, Biltmore.

**O ANTIPHONS.** The "O Antiphons" are seven jewels of liturgical song, one for each day until Christmas Eve. Intoned in the monasteries at the Vesper Hour, before and after the Magnificat, they inspired the hymn, "O Come, O Come, Emmanuel." In recent years families have discovered and used them as part of their evening prayers, sometimes in conjunction with the Advent wreath. The English translations and art work of our back cover are from *The Twelve Days of Christmas Kit*, published by The Liturgical Press, Collegeville, Minnesota, whose publications have brought new life to family religious observance in all communions of the Church.

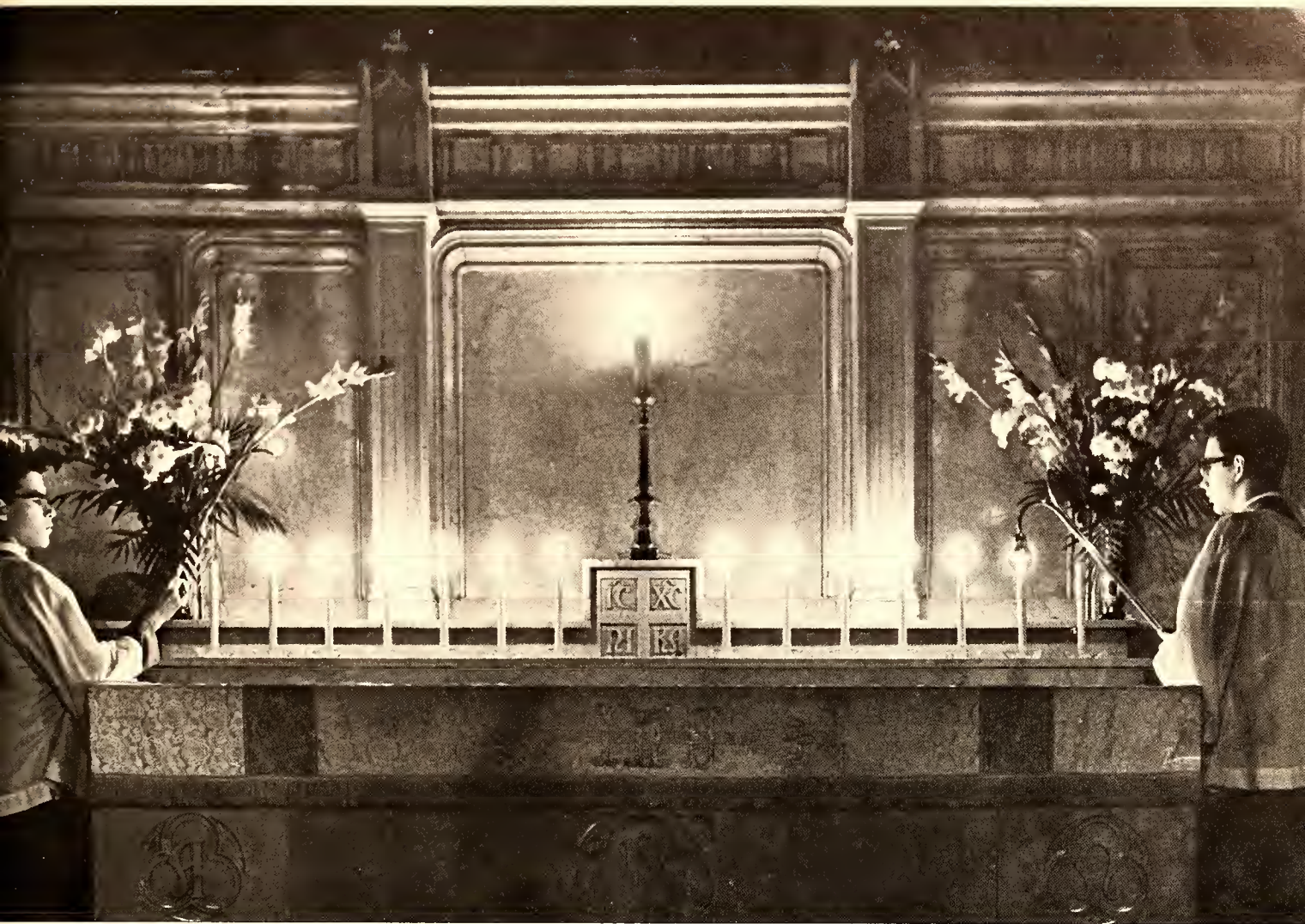
### The Highland Churchman

P. O. Box 5074, Asheville, N. C.

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## *Epiphany: The Feast of Lights*

The climax of our Christmas celebration is the great Feast of the Epiphany, January 6. *Epiphany* is a Greek word meaning "showing" or "manifestation." The Feast of the Epiphany celebrates the shining out of the light of Christ into the whole world, through all the centuries of history since His birth, both past and future. Epiphany is also the time when we look forward to and hope for that final, perfect and never-ending shining of His Light which will begin when He comes in glory at the end of the world.

Many groups of Episcopal Young Churchmen in the Diocese lead the parish's celebration of Epiphany by sponsoring the Feast of Lights Service on January 6, or within the octave as one of their Corporate Acts. The Feast of Lights had its origin in the Eastern Church and even antedates the celebration of Christmas in the Western Church. The service effectively shows the coming of the Light into the world and into our hearts and lives.

In its simplest form the service is a candlelight ceremony. From the Christ Candle in the center of the altar, light spreads first to other candles representing the apostles, St. Paul and All Saints. Then the light spreads to the candles held by the choir and members of the congregation. Appropriate New Testament readings accompany the action.

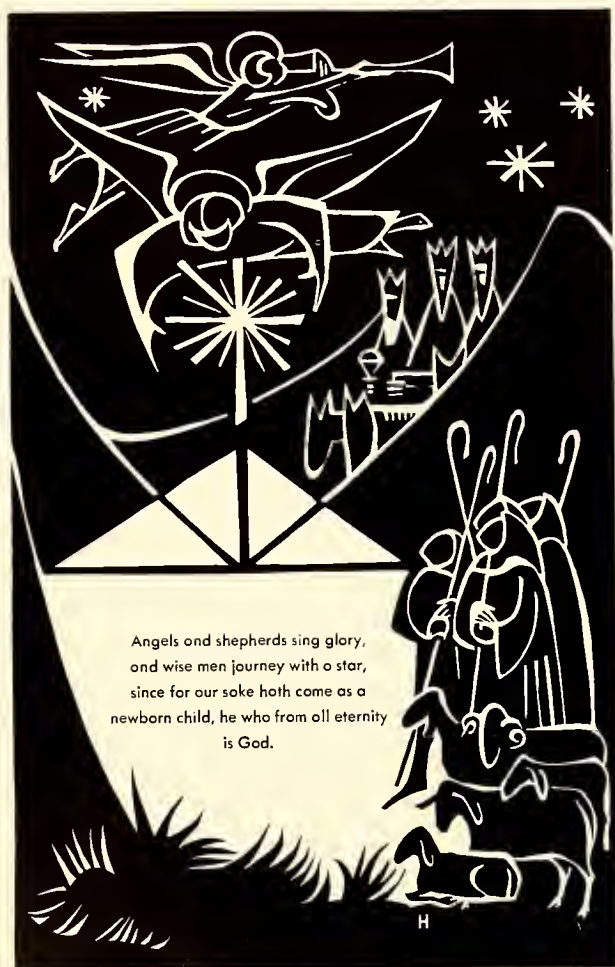
Two orders of service are available free in limited quantity from the Youth Division, 28 Havemeyer Place, Greenwich, Connecticut. These are the Feast of Lights service as presented by St. George's Church, New York City, and the Feast of Lights service published by the Youth Division. The latter includes an elaborate pageant and a simpler Candlelight Ceremony. Mimeographed copies of the Candlelight Ceremony are also available from the Diocesan Department of Promotion, P. O. Box 5074, Asheville, North Carolina.



## DECEMBER TWENTY-THIRD

The dreary day was drawing to its close  
 When in the west a wealth of color rose.  
 The pastel tints grew brighter at each glance  
 And spreading further through the broad expanse  
 At length were resting over trees of pine  
 To bloom in flowers from the world divine.  
 Then silently out from the fading blue  
 Before the pink had wholly lost its hue,  
 A star appeared and shed its peaceful light—  
 As to the Wise Men in the dead of night.

—Elizabeth Field



## CHRISTMAS

And now we give again such things  
 As we can hold within our hands,  
 Small treasures that may speak for years  
 Of that which prompted them.  
 The smallest one may symbolize  
 The large and constant gift, intangible,  
 God's love for all mankind.

O Joyous Child, who brought this gift to us,  
 We celebrate Thy birth!  
 May all we think, and do, and say,  
 Reflect Thy love  
 In what we give today.

—Mildred Lawry Turpin

## ETERNAL STAR

Through deserts of despair we pass,  
 Through storms foreboding war;  
 Yet ever are the wise-in-heart  
 Directed by His star.

—Hope R. Norburn

## GOD'S GIFTS

From mountain side  
 Have come today  
 These greens,  
 That they  
 May render here  
 Bright cheer  
 Our hearth beside.  
 They bring with them  
 A diadem  
 Of frost and mist  
 And amethyst  
 Of sunset sky  
 And ev'ry cloud  
 That passes by.  
 So may this blest  
 December day  
 Bring on your way  
 A memory  
 Of all the best  
 Our world has known;  
 And may you own  
 Our Christ as Lord today  
 Who came with us to stay.

—The Rev. A. Rufus Morgan

## TO A FIRST CENTURY CHILD AT THE MANGER

Step softly, softly, here, and kneel;  
This place is holy; angels watch are keeping  
Not now, but soon, these infant hands shall heal  
As none before; these feet their courage steeping  
Shall every rock of the Judean hills  
And all the pebbled Galilean shore  
Know well; as He to people's grievous ills  
Addresses all His love. And there is more:  
Far down the ages, long as time shall last  
His love shall succor, save, redeem, restore  
The lost, the sick the suffering, the outcast;  
And the unloved, the lonely, and the poor  
Shall know the warmth of dear encircling arms  
That draw into Love's welcome open door  
Where hope abides, and trust and no alarms  
Long after all the conquerors are dead. . . .

O child! Look long and well. Upon this bed  
The Love that was before all worlds — lies sleeping.  
—*Edith Gates*

## CHRISTMAS

Her body was so tired,  
Her heart too full for joy,  
Yet she had strength to smile upon  
The little shepherd boy.  
And room within her heart  
For those who, wondering, came  
To lay their gifts before her Son  
And worship at His Name.  
May we, like her, find Strength  
To do the little thing,  
Find Love to want to do it. Then  
Shall we hear angels sing.

—*Anne Hunter Jenkins*

## GOD'S ALCHEMY

To that which best would give good life  
Some doors do open not.  
Small wonder, then, that Bethlehem  
Should have an inn  
Where doors were closed.  
And yet—where beasts were sheltered from the cold,  
God's alchemy did glory give.  
May such be yours, this Time of Grace,  
That doors to life be opened wide.  
If not, may God still find some ways  
To shed His glory on your days.

—*The Rev. John Walter Tuton*



## A CHILD IS ON THE THRONE

We who have fathomed life  
Through the sweet love of our own,  
Know the blessedness of love's rule  
When a child is on the throne.

The warm touch of little hands,  
Light shining through soft eyes,  
The magnet pull of tender smiles,  
Are touches of Paradise.

The Blessed Christ was a baby,  
Who came from a world above,  
That man might know the fulness  
Of life in God's pure love.

And in our own we have seen and felt  
Soul-Spirit—some part of Him,  
Who came as a child and lay  
In a crib in Bethlehem.

And Christmas says that the Child is here,  
The Baby Christ, and our very own;  
Our hearts are filled with holy joy  
For again a child is on the throne.

—*The Rev. Norvin C. Duncan*



# Christmas Message - 1962



The story of Christmas is the story of God in action. "God loved the world so much that he gave his only Son, that everyone who has faith in Him may not die but have eternal life." This is what God did in Jesus of Nazareth. He came into the world and was laid gently in a crib; he gave life for us and was nailed to a cross.

But why do our thoughts go so quickly from the gaiety of Christmas to the sorrow of Good Friday? Because the cross also is part of God's action for us. And if we would know the joy of Christmas, we must see where it leads: past Bethlehem to Calvary, and then to Easter morning, and to the Day of Pentecost, and to the presence with us now of the Holy Spirit.

This is God's action, his ceaseless love at work in us and in his world, opening the way for his love which heals and restores.

When we think of Christmas in this way, then we can celebrate it merrily even in these uncheerful days. Christmas has its own tone and color and warmth, and whatever helps us keep this time with joy is good. Although we are perplexed and anxious and afraid, we can know both the joy and hope of Christmas.

We see where Christ went from Bethlehem and where we are led in response to God's action, from our worship at the manger. Seeing this we understand that God speaks and we answer; God acts and we respond. We know that if we are Christ's followers, we are to be people of good will: open-hearted, loving, forgiving, makers of peace. The road to Bethlehem leads home again, that we may show there what great things God has done for us.

Arthur Lichtenberger  
Presiding Bishop

Challenge  
to Justice  
and Love

## NATIONAL CONFERENCE ON RELIGION AND RACE

JANUARY 14-17, 1963 • CHICAGO

The National Conference on Religion and Race, the first major national religious meeting involving each of the major U. S. faith groups, will mark the January centennial of the Emancipation Proclamation. It will bring over 700 clerical and lay leaders of religious denominations and religiously identified agencies concerned with inter-racial justice to Chicago's Edgewater Beach Hotel next January 14-17.

The religious organizations convening the National Conference are the Department of Racial and Cultural Relations of the National Council of Churches; the Social Action Commission of the Synagogue Council of America; and the Social Action Department of the National Catholic Welfare Conference.

The Rev. Dr. Benjamin E. Mays, President of Morehouse College in Atlanta, Georgia, is chairman of the conference.

The three vice chairmen are Archbishop Paul J. Hallinan, Roman Catholic Archbishop of Atlanta, Georgia; Rabbi Ferdinand M. Isserman, of Temple Israel, St. Louis, Missouri; Bishop B. Julian Smith, Chicago, Illinois, Presiding Bishop of the Christian Methodist Episcopal Church.

"Conference planners are working to extend the impact of the meeting into local work around the country, and to aid in closer inter-religious cooperation to secure inter-racial justice," according to Rabbi Marc H. Tanenbaum, chairman of the Program Committee for the Conference on Race. Rabbi Tanenbaum is the Director of the Inter-religious Affairs Department of the American Jewish Committee.

Four forums will be held during the conference week.

Dr. Martin Luther King, Jr., president of the Southern Christian Leadership Conference, will address the conference week. Dr. King's talk will deal with the need for concrete commitment for inter-racial justice on the part of religious people working in the civil rights and race relations field. Dr. King will draw on his experience and leadership in the non-violent integration movement in the South.

His talk, titled "A Challenge to the Churches and Synagogues," will be given at a luncheon meeting on Thursday, January 17.

The National Council of the Episcopal Church at their fall meeting approved a resolution to participate in the National Conference on Religion and Race.

## Highlights of Fall National Council Meeting

Indicating the increasing concern of the Church for work among Spanish-speaking people in the United States, an appropriation of \$5,000 was made for the printing of 5,000 copies of the Book of Common Prayer in Spanish. This will be coordinated with an order from the Overseas Department for 10,000 copies of the Spanish translation for overseas distribution.

\* \* \* \*

The Rt. Rev. Henry Irving Louttit, Bishop of South Florida, estimates a weekly influx of 1,300 to 2,000 Cuban refugees into Florida. Approximately 800 are resettled each week. The Episcopal Church has financed four flights of refugees and more are planned.

\* \* \* \*

The National Council approved a preliminary designation of the 1963 Church School Missionary Offering including \$50,000 for the construction of a school for boys and girls at the intermediate level in Taiwan, with the balance being used for churches, clinics, rectories, parishes, etc.

In reporting on the gradual shrinkage in this offering over the years, Lindley M. Franklin, Jr., Treasurer of the National Council, said that there had been a \$50,000 decrease in the amount remitted up to September 30, 1962, as compared with the amount remitted by the same date in 1961.

\* \* \* \*

From April 1 to September 30, 1963, over \$100,000 in legacies has been received by the National Council according to Lindley M. Franklin, Jr., Treasurer.

\* \* \* \*

Members of the Council adopted a resolution supporting its clergy's actions toward responsible Christian citizenship in Mississippi.

Passed, with one dissenting vote, was the following:

"In the light of recent events in Mississippi, the National Council of the Protestant Episcopal Church gratefully takes note that law and order are being restored in that troubled situation. We quote what one of our Mississippi clergy has said, 'None of us can stand in the presence of Jesus of Nazareth, look him squarely in the eye, and say that a Negro should not be admitted to the University of Mississippi.' We affirm our complete agreement with this sense of the uncompromising claim of Christ, and our support of our church people in their obedience to it."

\* \* \* \*

Much of the last session was closed to the press and public but significant action was the selection of a suffragan bishop for the Philippines, the Rev. Edward Guadan Longid, Rector of the Mission of St. Mary the Virgin in Sagada, Mountain Province, a native of the Philippines. Also, a bishop for the new jurisdiction of the Virgin Islands, the Rev. Cedric Earl Mills, Rector of St. James Episcopal Church, Baltimore, Maryland. Father Mills is the second Negro to be elected a bishop in the Episcopal Church within a six-weeks period. On September 22nd, the Venerable John M. Burgess, was elected second suffragan bishop of the Diocese of Massachusetts.

# Shan needs you



**CHURCH SCHOOL MISSIONARY OFFERING FOR 1963**

臺灣聖公會

## Shan Is "Mission" Personified

Shan is a young Christian living on the island of Taiwan, on the rim of East Asia. He is a member of the Taiwan Holy Catholic Church — the Episcopal Church where he is.

*As such, he has a claim on our lives.*

But this claim of Shan's is not just in being an Episcopalian. Nor is it because he is a child of Free China, on the ramparts of the cold war. Shan's claim is deeper than that.

Shan, for us in Western North Carolina, is a *representative* figure. In his tiny person, the whole Church on the rim of East Asia is symbolized in all its strangeness and all its familiarity.

The theme of the parish program of missionary education for 1963 is *the Christian Mission on the Rim of East Asia*. Korea, Okinawa, Taiwan, and Hong Kong are four specific areas that make up this rim. The Church School Missionary Offering will be used for advance work on Taiwan.

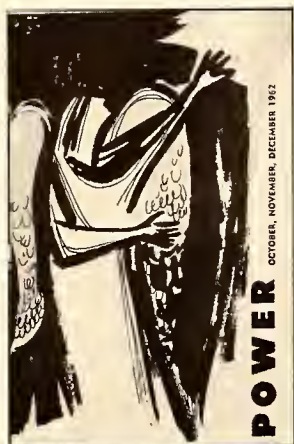
The clergy of the Diocese of Western North Carolina have received from the National Council, in an *Advance Information* mailing, samples of the resources available for the Mission Study and the Missionary Offering. The October and November issues of *Churchways* have reviewed for parish leadership the same resources.

Each parish and mission in Western North Carolina will want to order their materials immediately so that they can plan for effective participation in the *Christian Mission on the Rim of East Asia*.



# NEW PUBLICATIONS

**POWER**—daily meditations for young people.



*Power* is published quarterly by Christian Youth Publications, an interdenomination association whose purpose is to publish cooperatively and to distribute Christian publications directed to junior high, senior high and older youth. Episcopal Young Churchmen may use the order blank below to order single subscriptions or EYC groups may order in quantity. Many Young Churchmen throughout the diocese are now using *Power* and

finding it a real channel of God's Power to their lives. Send orders to The Seabury Bookstore, One Fawcett Place, Greenwich, Connecticut.

## POWER ORDER BLANK

Please enter \_\_\_\_\_ one-year subscriptions to **POWER (60c each, five or more to one address; 75c each, sent individually—attach list).**

Name \_\_\_\_\_

St. Address \_\_\_\_\_

City, Zone, State \_\_\_\_\_

Start with ☐ summer ☐ fall ☐ winter ☐ spring  
☐ check or money order enclosed ☐ bill us

\* \* \* \* \*

Please send \_\_\_\_\_ copies of **POWER** to the address below each quarter and bill us at **15c per copy (5 or more to one address).**

Name \_\_\_\_\_

St. Address \_\_\_\_\_

City, Zone, State \_\_\_\_\_

\* \* \* \* \*

Please send \_\_\_\_\_ copies of the \_\_\_\_\_ issue of **POWER** at **15c each for 5 or more to one address; 20c each for 4 or less.**

☐ check or money order enclosed ☐ bill us

Name \_\_\_\_\_

St. Address \_\_\_\_\_

City, Zone, State \_\_\_\_\_

\* \* \* \* \*

Any order for less than \$2, except standing orders, must be accompanied by cash.

**MY BEDSIDE PRAYERS** is a prayer card for young children, illustrated with original drawings in color. The prayers and verses are for morning and night, and the card is designed to stand by itself when open. The drawings illustrate the "saints" of the hymn, "I sing a song of the saints of God": doctor,

queen, shepherds, soldier, priest and martyr (the fierce wild beast is quite splendid). The card is suitable for any season of the year and is attractive enough to be a small gift. Printed in a size to fit a standard envelope. 10 cents each.



**THE VATICAN COUNCIL** is written by Frederick Grant, an official Anglican "delegate ob-

server" appointed by the Archbishop of Canterbury to attend the Second Vatican Council in Rome. In this small leaflet he sets down the essential facts about the arrangement and the participants, and suggests reasons why the Council is important to all Christians. This brief folder answers the questions most often raised about this important event. 5 cents a copy.

Order from Forward Movement Publications, 412 Sycamore Street, Cincinnati 2, Ohio. Enclose remittance. Also, clergy have received an order blank for ordering these and other Forward Movement Publications for use in your tract racks and parish mailings.

**THE CALENDAR OF PRAYER, 1963** is a departure from the calendars for previous years, being based for the first time on the Anglican Cycle of Prayer. The calendar starts with January 1, rather than with the first Sunday in Advent. The Calendar includes the entire Anglican Communion with all Anglican jurisdictions and their bishops but with special emphasis on the dioceses and missionary districts of the Episcopal Church in the United States. For each American jurisdiction, the bishop has provided special intentions. With a forward by the Presiding Bishop and an office for noonday prayers, the Calendar is designed so that each month's prayer calendar is complete on a single sheet of the booklet. The new Calendar, priced at only 15 cents each, \$3.75 per 100, should be given widest possible distribution in the parishes and missions of the diocese. Clergy will want to order copies for their parishioners now if they have not already done so.

**BOOK OF PRAYER FOR EVERYMAN**, by Theodore Parker Ferris. From one of America's leading preachers, who knows the needs of worshipers firsthand, come these beautiful prayers — prayers for the Christian Year, for daily use, and for special needs and all occasions. Seabury Press; \$2.75 at your bookstore.

# Resolutions From Kanuga

The Kanuga Board of Directors passed the following resolutions at their recent Annual Meeting.

*Whereas:* the proper expression of gratitude and the acknowledgment of dependency on others is a sign of maturity, and

*Whereas:* Kanuga, being old enough to have attained this maturity, does thank God for the many whose hands have been open for its maintenance and extension, and

*Whereas:* there is one whose deep concern for Kanuga has been shown both openly before men and secretly before God, therefore be it

*Resolved:* that we, the members of the Board of Directors of Kanuga, in Annual Meeting, do hereby convey to Mr. Stephen F. McCready of Ocala, Florida, our acknowledgment of indebtedness for his persistent determination to further the program of the Kanuga Conferences; and further, that this resolution be made a part of the permanent records of Kanuga Conferences.

\* \* \* \*

*Whereas:* From the earliest days of Kanuga, and even before, a deservedly popular overlook nearby was that called High Rocks, and

*Whereas:* the first outlanders (an Outlander is one who builds a house as near Kanuga as possible in order to enjoy all the benefits without the former inconveniences, such as no hot water and the noise in the dining room), a devoted Church family from South Carolina, built their house at High Rocks, and

*Whereas:* when this house burned, the spot was purchased by the second outlander, and preserved for the benefit of Kanuga hikers, and

*Whereas:* High Rocks has now been deeded to Kanuga to become a most happy addition to our domain,

*Therefore:* be it resolved that the Board of Directors of Kanuga in Annual Meeting do hereby convey to Miss May Hairston and to Miss Minna Robertson its gratitude for the preservation and presentation of High Rocks, and further do make this resolution a part of the permanent record of the Kanuga Conferences.

\* \* \* \*

*Whereas:* the establishment of our new Boys' Camp involved the design and construction of buildings virile and harmonious, out of such materials as were at hand, and

*Whereas:* despite funds being in short supply, a remarkably attractive and practical set of buildings was completed, and

*Whereas:* credit for this achievement is due several individuals, it is the architect who, for less than cost, created the designs and structural details now so pleasing in completion, therefore be it

*Resolved:* We, the members of the Board of Directors of Kanuga, in Annual Meeting, do record our enthusiastic appreciation of the work of Mr. Ned Whitmire as architect, and our gratitude for his persistent interest and help; and further that this be made a part of the permanent records of the Kanuga Conferences.



*Air view of Kanuga.*

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## Council Sponsors Scouting Committee

A new state-wide Committee on Scouting, sponsored by the N. C. Council of Churches, was formally organized last month at a meeting held in First Congregational Church, Greensboro. Twenty-three persons were present, representing the following denominations: Baptist; Congregational (United Church of Christ); Disciples of Christ; Episcopal; Lutheran; Methodist; and Presbyterian, U. S. In addition, several Boy Scout and Girl Scout Councils were represented.

Mr. Aubrey Mauney, textile executive of Kings Mountain and active Lutheran layman, was elected chairman of the Committee.

Principal objectives of the new committee will be to interpret to the churches their relationship to Scouting to secure Chaplains for each scout camp during the summer; to promote God and Country awards and seek uniform standards; and to distribute materials available on the church Scouting program.

Representation on the Committee is open to all interested denominations in addition to those present at the first meeting. Write to the North Carolina Council of Churches, Box 6637, College Station, Durham, for details.



# Christian Concern

True Christian concern transcends nations, and the love of Christ for all his flock, even the least one, was demonstrated fully by the actions of the congregation of the Church of the Redeemer, Craggy.

Last month, a young Englishman, who was destitute and unemployed, became ill and died quite unexpectedly. His wife, a Roman Catholic, had no one to call upon, and could forsee nothing for her Anglican husband but a pauper's funeral. Word of the desperate situation reached an Asheville clergyman and within hours a grave had been given by the Church of the Redeemer. The Rev. Paul Chaplin and Mr. Peter de Saix conducted the funeral service and flowers were given for the service by members of the church.

The young man's parents, who still live in England, by now have received a letter describing fully the events that took place. Enclosed in the letter were pictures of the burial spot. The grief of losing a child, must be eased somewhat for them, with the thought that Christians the world over have concern one for another.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. 25:40.

***"Come now,  
and let us reason together."***

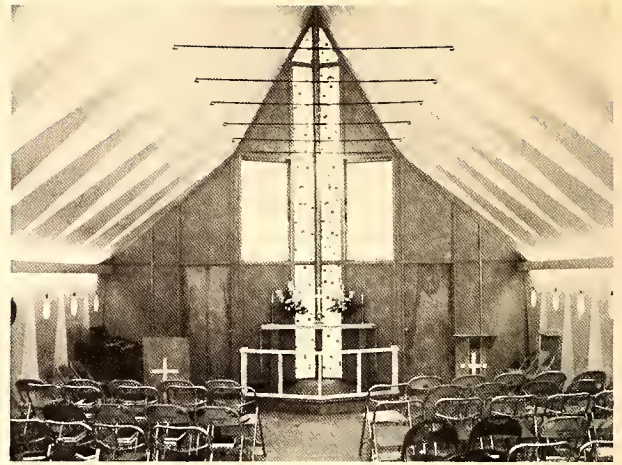
—Isaiah 1:18

To a stranger passing by, lights in a school auditorium on a Sunday night in November, might have been a gathering of people for friendly discussion of some community project, for worship, for fellowship and sociability. This was quite a different gathering; this was an historic event in the community of West Asheville. As expressed by one who was there, "Five hundred years from now this *will* be an event."

This was a group meeting of St. George's Episcopal Church and St. Joan of Arc Roman Catholic Parish, situated a short distance from each other. It had the sanction of the Roman Catholic Bishop of Raleigh and Bishop Henry of the Diocese of Western North Carolina. There to conduct the meeting was Father Sullivan of St. Joan of Arc and the Rev. W. Ross Bailey of St. George's. The auditorium was full. Questions were asked and discussed by the heads of each church.

This was a meeting without precedent; a delicate venture into understanding and communicating likeness and difference; a small edition of the Vatican Ecumenical Council where understanding of one's fellowman must start. In the words of a retired pastor of All Souls Unitarian Church, Washington, D. C., "The world is now too dangerous for anything but truth, too small for anything but brotherhood."

Those of us who came together wished that our other brothers had joined us, for, out of this first attempt could come a new approach to the brotherhood of man.



## A DREAM BECOMES A REALITY

*The fulfillment of a dream is fast becoming a reality in Gastonia, where the movable chapel is on its first location. After only nine months, there are over 60 members of All Saints Chapel who have raised more than \$8,000 during their 1962 canvass.*

*The growth of this mission can be further illustrated by the fact that Bishop Henry recently confirmed seven persons into the church.*

*The Rev. Robin Johnson, Priest-in-charge and the Diocesan leaders indeed feel thankful that the movable chapel has already made possible such a witness.*

## Did The Ground Breaking Take Place at Patterson School?

Adequate funds for two of several badly needed new buildings at Patterson School have not been raised. One of these buildings will house a dining room and kitchen facilities, and the other a dormitory. A plea has gone out to those people who have pledged to the Patterson School Expansion Fund and not paid their pledge, to do so, and for those who have done neither, to remember that Patterson School is the only Diocesan supported school in Western North Carolina.

There is at least one group that feels the importance of this undertaking. First things first, they believe. The congregation of St. John's Church at Upward know full well how cold it gets in Henderson County, for the church needs underpinning to keep the winter breezes from coming through the floor.

However the congregation of St. John's is taking its full part in the Diocesan program, and has completed its pledge to the Patterson School Expansion Fund. Nineteen communicants have paid \$311.00. Due to this the congregation postponed the underpinning of its church. First things first. (At the press-time of *The Highland Churchman* the ground-breaking for these buildings was scheduled for December 12th. Each of us should know, if this did not take place on Wednesday that the blame lies with those of us who did not consider that Patterson School fell in the category of first things first.)

# News Around The Diocese Features:

... The Rev. David Kirkpatrick, Church of the Transfiguration, Bat Cave, who has returned to his home after surgery at Memorial Mission Hospital, Asheville, His Diocesan Family rejoices with David, his wife, Virginia, and their daughter, Charis, that he is now at home and prays for his continued recovery. Mr. Kirkpatrick, anxious to get back to his life's work, plans to hold the Christmas services at his Church.

... The residents of Deerfield, who now can attend a weekly service right at home. Every Thursday at 5 p.m. a member of the clergy of the Asheville Deanery will have a service at Deerfield. The Rev. James Y. Perry, Jr. held the first one in early December.

... The testimonial dinner, which was held last month by the Lions Club of Franklin, for the Rev. A. Rufus Morgan. He became the first life-time member of the Franklin Lions Club.

... The reirth of St. Paul's Church in Burke County, which last month presented six persons for confirmation and three for Baptism. Mr. Bill Bolton of Marion, a lay reader, is the minister-in-charge of the church. Forty-three persons were present for the services which were attended by the Bishop, Mrs. Henry, Betsy, and Mr. Perry. A supper and square dance were held at the close of the service.

... The Episcopal Young Churchmen's Group, St. James, Black Mountain, which has contributed \$50.00 from their own treasury to the building fund of the parish house at St. Barnabas, Murphy.

... The Rev. James Hindle, who was installed as priest at The Church of the Holy Cross, Tryon, on December 9th. The Rev. John W. Tuton preached the sermon.

... The Rev. and Mrs. Rhett Y. Winters and their family, Holy Cross, Valle Crucis, who have left the Diocese for Granitville, S. C., where Mr. Winters will become the rector of St. Paul's Church. Rhett is the fourth oldest clergymen in the Diocese in time of service, and it is with deep regret that the Diocese sees him go.

... The great interest, which is being shown at St. David's, Cullowhee. Congregations totaling over 75 have been in attendance at recent services at this student chapel at Western Carolina College.

... The Rev. and Mrs. Leigh Urban of Asheville, who last month celebrated their 50th wedding anniversary. Mr. Urban is a retired clergyman and the couple live on Lakeshore Drive.

... The much needed secretarial help, which has been secured for the Bishop and the Rev. James Y. Perry. Miss Sadie Whitfield will be on hand Mondays through Fridays, from 2 until 5 p.m., when possible.

... A used typewriter, which is very much needed at Deerfield. Anyone who can answer this need is asked to write or call Mrs. Clara S. Patty, the new manager of the home.

## First Lady Contributes To Ascension Bazaar

The bazaar at the Church of the Ascension, Hickory, which was held in late November, lived up to the women's greatest expectations. Among many unusual items that were available was a steel engraving of the White House, inscribed "With Best Wishes, Jacqueline Kennedy."

Mrs. Robert B. Campbell, wife of the rector, had requested this gift, and with very little delay, she received a note from the First Lady wishing the undertaking every success. Soon thereafter, the engraving arrived. It is heart-warming that Mrs. Kennedy's concern and interest can be felt in a Protestant Church in our Diocese.

We wonder who purchased this handsome gift?

## Local Film On Stewardship

St. Phillips, Brevard, had a most unusual and industrious stewardship program for their every member canvass meeting in November. A sixteen millimeter color film, entitled, "*The Christian Gospel and You*" was taken by Mrs. Sumner Williams, a member of the parish, and a director of High Rocks Camp, Cedar Mountain. The Rev. Frederick Valentine, assisted with the twenty-minute movie, which depicted various phases of the life of the church, all in locally taken movies.

*God's Creation* was illustrated by various shots of the mountains and scenes around Brevard. *God's World* was depicted with shots of an original pentecost drawing, the Bible, the lectern, pulpit and baptismal font. The concern of the church for *The Community* was shown with pictures of nearby factories, schools, colleges, other churches, and the Brevard courthouse.

*The Parish and Its Program* was explained with pictures of the Episcopal Church sign outside of Brevard, and various movies of group activities within the church, such as the vestry, the Canterbury Club, women's work, and the building activities of the new parish house.

*The Diocese* was shown with a shot of a blackboard, which was set up with a diagram of the Deanery system, bordered by a copy of the Diocesan Journal and copies of *The Highland Churchman* that emphasized certain phases of work in the Diocese.

*Worship* was shown with pictures of the congregation, the choir, a layreader, and a processional.

*Stewardship and Witness* were illustrated by ushers bringing the offering forward, its presentation at the altar, and the presentation of the chalice.

The film closed with a close up of the altar, moving the camera down the aisle and going out of the church into the world beyond.

Mr. Valentine remarked that this film had aided, he believed, in a greater understanding of stewardship and a deeper feeling of responsibility among his parishioners.



## The "O Antiphons" of Advent



Dec. 17 — O WISDOM, who came from the mouth of the Most High, reaching from end to end and ordering all things mightily and sweetly —

COME! and teach us the way of prudence.

Dec. 18 — O LORD AND RULER of the House of Israel, who appeared to Moses in the flame of the burning bush, and gave him the law on Sinai —

COME! and redeem us with outstretched arm.

Dec. 19 — O ROOT OF JESSE, who stands for an ensign of the people, before whom kings shall keep silence, and unto whom the Gentiles shall make supplication —

COME! to deliver us, and tarry not.

Dec. 20 — O KEY OF DAVID, and Sceptre of the House of Israel, who opens and no man shuts, who shuts, and no man opens —

COME! and bring forth the captive from his prison, he who sits in darkness and in the shadow of death.

Dec. 21 — O DAWN OF THE EAST, brightness of the light eternal, and Sun of Justice —

COME! and enlighten them that sit in darkness and in the shadow of death.

Dec. 22 — O KING OF THE GENTILES and their desired One, the Cornerstone that makes both one —

COME! and deliver man, whom You formed out of the dust of the earth.

Dec. 23 — O EMMANUEL, our King and Lawgiver, the expected of the nations and their Savior —

COME! to save us, O Lord our God.

















